SPECIAL COLLECTIONS

EAST WEST 東西報

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Asian-Americans to protest UBAC

SAN FRANCISCO — Asian-Americans are not getting their "fair share" of the United Bay Area Crusade's annual chest of $16 million — and they aim to do something about it next Tuesday.

A broad coalition of Bay Area organizations, covering Chinese, Filipino, and Japanese-Americans, will converge on UBAC's executive offices at 44 Montgomery Street March 24th at 11:30 a.m. There, they will stage a non-violent demonstration to persuade UBAC to involve the Asian communities in decisions regarding the spending of UBAC-collected funds.

The long-standing discontent of minority communities with UBAC flared into open anger last October with the publicizing of a nationally distributed memo written on UBAC stationery by $50,000 a year UBAC Director, Stephen L. Nelson.

The memo included statements such as: "The Chinese community has been heard from too. They say 'If black is beautiful and brown is better, yellow is yummy'.

"One lone Japanese militant wants in the color chart, claiming to be the yellowest of all . . . Sorta makes us plain whites a little green with envy. A few have turned purple, in fact . . ."

Widespread protests forced Nelson's resignation on November 12, 1970, but the basic issue of the role of minority communities in UBAC planning and decision-making remains.

For years, the Chinatown-North Beach District Council, along with numerous other minority group organizations, has unsuccessfully attempted to increase the role of the Asian-American and other minority communities in UBAC's decision-making. In December, 1969 the District Council decided to create an Ad Hoc Committee to engage in intensive research and community mobilization in relation to UBAC. Moon Eng was appointed Chairman, and Mrs. Linda Wang, Vice-Chairman.

The UBAC Committee's research showed that although the Asian-American community constitutes over 11% of San Francisco's population and over 5% of the Bay Area's population, less than 1.5% of UBAC's yearly approximately $16 million goes to meet the needs of the Asian-American community.

Also, UBAC's cumbersome funding procedures have been such that an agency as firmly established as Chinese Hospital has been turned away. Cameron House, after preliminary discussions with UBAC, decided not even to apply.

Finally, some UBAC agencies which must remain anonymous have criticized UBAC for pressuring them to avoid taking public positions on social issues, and for extremely cumbersome budgeting procedures.

NATIONAL MOVEMENT

The criticism of UBAC in the Bay Area occurs amidst a nationwide questioning of the effectiveness of the various local United Funds in resolving social problems. Corporate contributors have become increasingly uneasy about their commitment to these funds as the urban crisis worsens and as minority community protest has increased.

For example, the Pittsburgh Fund has allocated $600,000 to a black council with a totally black board. In Detroit the Fund raised $2.5 million separately for the black-oriented New Detroit organization.

In the Bay Area, UBAC, in an attempt to answer its corporate and minority community critics, has in-

—Continued on Page 5

UNITED CRUSADE

SO LITTLE EACH PAY DAY TO HELP SO MANY

MONTHLY		SEMI-MONTHLY		WEEKLY		PER YEAR	
$333	$2.00	$167	$1.00	$ 78	$ .50	$4,000	$24
417	2.50	209	1.25	97	.60	5,000	30
500	3.00	250	1.50	117	.70	6,000	36
583	3.50	292	1.75	136	.80	7,000	42
667	4.00	334	2.00	156	.95	8,000	48
750	4.50	375	2.25	175	1.05	9,000	54

1% OR MORE of income for those earning $10,000 and above.

'One of the striking characteristics of Jade Snow Wong's work is her passive reactions to discrimination'

Jade Snow Wong, Pardee Lowe, C. Y. Lee, Stella Wong Lee, and Frank Chin are among the writers surveyed by C. J. Chang in a three-part series on Chinese and Literature. It begins on page 7.

Hong Kong films: 'Be unrealistic'

HONG KONG — Local Communists have attacked Cantonese rector Loong Kong's latest film, 'he Plague," adapted from the lbert Camus novel of the same me and transposed to a Hong ong setting.

The three main left wing newspers, including Wen Hui Pao, the fficial" organ, ran 12 days of ll page attacks. The claimed that ong Kong accepted money from e Hong Kong government to ake a "reactionary" film defaming ft-wing workers and their "anti-ong Kong-British struggle." Acrding to Loong Kong, the leftts interpreted his simple story of unknown disease as a symbol r their riots in 1967.

These attacks were followed up telephone calls to the Wing Wah lm Co., producing the film. The sult is that even before looping, arly 3,000 feet (about 25%) ve been cut from the print and he Plague's" status as a Hong ong entrant to the Expo '70 Film stival is seriously in doubt.

Disillusionment for Loong Kong great, after his success last year th "Teddy Girl," a film on Hong ong's juvenile delinquency prob-n. "Now I see that you can't ich anything realistic," said the ector. "Only sex and swords are e in Hong Kong. You must alys be unrealistic."

All other producers of Mandarin d Cantonese films throughout atheast Asia are scrupulously nonlitical — not with the hope of tributing a pic in mainland Chi- but to prevent alienation of any rtion of their market.

Hotel fire damage suit: $300,000

One survivor and the family of nan who died in the Internaal Hotel fire here last March has filed a suit seeking $300,000 damages.

The suit, filed in San Francisco erior Court, charged negligence violations of laws concerning alarms, exits and escapes and vision of fire-fighting equipment the old hotel at 848 Kearny et.

Rosalino Daga, 37, asks for $50,- in damages for burns suffered en he tried to beat out flames Robert Knauff, 29, a seaman died in the fire.

Knauff's mother, Mrs. Rosario auff, and his brother, Frank, seek 0,00 in damages.

Named as defendants are June nstine, Nancy Silverstein and estate of Gertrude Meyer, listed owners of the building, and Le-e Soubelet, listed as an agent the owners.

Errata:

Last week's article on food packs for families with undernourished children and pregnant mothers (Page 4, "If You Want It, . . ." named the North East Health Center as proposed "distribution point for the food." We should instead have said that the North East Health Center will serve, pending negotiations, as certifier of a family's eligibility to receive the food packages.

EAST WEST

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EDITORIAL

What's fair?

The United Crusade is like Santa Claus, Robin Hood, and your dentist all rolled into one. It comes around every year; it asks for money to help the poor, and the extractions aren't always painless.

But the annual drive —— United Crusade, Community Chest, United Fund, whatever it's called —— has become more than just a poster, a long, grueling fall campaign, and a "Fair Share". It is now another sign of the kind of bureaucracy, corporatism, and staid conservatism that ethnic groups are so sick of —— even as it ostensibly exists to serve the poor, the sick, and the needy.

The United Bay Area Crusade goes on the defensive next week, when a coalition of Asian-American groups —— Chinese, Japanese, and Filipino —— gather to demonstrate at UBAC's local base, in the heart of the financial district on Montgomery Street.

The demonstrators will call attention to the fact that Asian-Americans, who make up 11 percent of the population in San Francisco, receive only 1.5 percent of the $16 million raised yearly by UBAC. They will call for the UBAC to open its tightly-structured self up to the Asian community, so that grass-roots people can be involved in the decisions on whom UBAC serves and how UBAC operates.

The protestors have many good points (See the news article beginning on Page 1); theirs is but the latest expression of discontent with the direction the United Crusades throughout the country have taken, in the face of (or in apparent obliviousness to) the direction of society itself.

We trust that the United Crusade will regard the Tuesday demonstration as constructive criticism. By recent actions, UBAC has shown that it will respond to valid public opinion. A former executive was forced out of his $50,000- a - year office following public outrage at a letter pockmarked with racist slurs on Japanese and Chinese people last year. UBAC is examining itself through the Bay Area Social Planning Council and a New Directions Study which, unless it is the total shuck the Asian coalition believes it to be, should do nothing but good.

Further, UBAC can argue that the 1.5 percent figure is an unfair argument, since meny of the agencies funded by the United Crusade are family service association, help-the-handicapped groups and other total-community organizations that cover all races.

Still, UBAC is burdened by structure and administrative costs that cut deeply into its effectiveness and its closeness with the sensitive ghettoes it's supposed to serve. Too, there are many community groups that deserve financial support but find UBAC impossibly distant.

We support the objectives of the upcoming demonstration.

For our part, we won't ask our staff members or our readers to give a United Crusade-dictated "Fair Share" this year. Unless and untill UBAC begins to respond satisfactorily to community demands, we'll cut out the middle man and give our charity dollars directly to those groups we feel deserve them.

We think that's only fair.

Letters to the Editor

East/West:

Referring to your articles about Galileo High School, my opinion is that the students will look for any excuse to get out of school. Germie (Jane) Mui claims that the Jewish people get a Jewish holiday. They do, but during that time they spend the whole day at the synagogue, having religious worship.

If the students get the holiday they want, they'll probably stay home, sleep late, then go shoot off firecrackers, which they could do after school, or on the weekend. But if their parents feel strongly about the idea, the students should hand in a written note the following day, signed by their parents. The Chinese people get a New Year's holiday at the beginning of the year, the Caucasions will want one on Chinese New Year's. This is all very unreasonable. The Chinese people get a New Year's holiday on January 1 — Why do they need another one?

Sincerely,
Charles Tsang
(a jr. high student)
San Francisco

'Dictatorial'

East/West:

I am writing to you at this time to express distasteful discouragement at the alleged just practices of certain administrators at Galileo High School. Being an alumnus of this once reputable institution of learning. I believe that many other persons have had similar experiences as those which I will mention. I am writing to you in the hopes that many of these concerned people will support present student efforts to invoke change.

These administrators, who are supposedly serving the best interests of the students at Galileo High, have so improached the rights of these students, that there have been demonstrations, rallies, and sadly, attempts on certain administrators' well-being. One of the main reasons for this dissent is the dictatorial methods in which the Dean sentences, tries and punishes alleged wrongdoers. There is little if any opportunity for the student to plead his case or to be represented by a legal counselor.

I would like to cite one example:

A student was suspended for 5 days for supposed disobedience to the Dean's orders, and 2 throwing oranges in the courtyard.

According to the Dean, the first charge was justified because the student did not respond after being addressed repeatedly by the wrong first name. The Dean justified his accusation by stating that the boy had turned around and should have saw him waving from across the courtyard. And so says the Dean, "At least the last name was correct, he should have stopped."

The second charge was eyewitnessed by the Dean. "I saw him throwing the oranges." The student is willing to provide witnesses attesting to his innocence, including a faculty member. The Dean's response: "In cases like this, a teacher is always right, and I am a teacher."

These and many other cases of abortion of justice have led me to believe that justice in schools is only for administrators. Do students really have any rights? If so, when are they ever justifiably applied?

Sincerely,
Fred H. Lau

Pennsylvania repo

East/West:

I am hoping that you a terested in knowing that C is being taught in the high at Newcastle, , Pennsylvania now in its second year and pr sing rapidly. I began the with fifteen students last yea so far the enrollment has inc to forty-six this year. Nex promises to show an even increase.

My formal training in C began at the Defense Langua stitute in Monterey, Cali Since that time I have att three Summer Chinese Instit San Francisco State Colleg one at the College of Chines ture located in Taiwan, Re of China.

Every week my classes rea enjoy East/West, and I'm sur will appreciate any publici space you are able to give to the paper. As for me, East/W of real interest because having four summers in San Franci am familiar with many nam places found in your column

Besides being one of the ranked languages which the ed States should recognize, I si ly believe Chinese to be o the most fascinating langua cultures of the world.

Sincerely yours,
Joseph A. Croach
Chinese Departm
Newcastle High S
Newcastle, Pennsy

Letters

(Letters to the Editor are w and they may be on any t general interest. All letters signed, but we will withhold if requested. Letters should more than 250 words and sh typewritten, double-spaced. all correspondence to EAST/ 758 Commercial St., San Fra Calif. 94108. We reserve th to edit letters for reasons o and/or taste.)

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. green, green . . . By Manchester Fu

eeing how yesterday was St. Patrick's Day and how he ne snakes out of Ireland we have to tell you about the Cing in Hong Kong, an outdoor bar serving snake juice ls.

he specialty of the house is an concoction with a built-in nd is good for what ails you. It's an expensive treat and small fortune, even in Hong Kong money.

he snakes are kept in wire baskets and you pick the one nt. The barkeep grabs the reptile by the throat. Zip. He snake with a razor and pops its shiny bile-bladder into a He adds a jigger of ng ga pay. You close youreyes. And , down the hatch.

he rest of the snake goes to a restaurant. And the skin robably end up in a jacket. Like the one Marlon Brando that Tennesse Williams' movie. We heard that there's a op in Chinatown that serves snake cocktails. But the bile esh. Pickled.

NE PLUS ONE : Two items, but related. One : Historian Young Yu named a trustee for Mills College. The second : ron Young, an associated professor at Louisiana State U- y, received a $35,000 federal grant to work on a method d out minute defects in metal with a microphone and com- ystem. So? Connie's mother is the sister of L. C. Lee whose the sister of Dr. Young . . . there were 89 honored students lank of America's Hilton party. The downtown metro dai- tographers picked the two most photogenic. City College Francisco co-eds Gloria Chaw and Sandra Jean Wong holding ecks . . .

★ ★ ★

HN BULL : About that "Chinaman's chance" in Blondie's rip, it's not the first nor the last time. We tookumbrage sage many a time, and saved a clipping from the Washin- t which quoted a reader making a counterpoint. Accord- im the term is an English expression. A chinaman is a seller . "The particular chinaman who is presumed not to have f a chance happens to be the proprietor of the china shop the bull is located" . . .

OT'S NIZE : Three dots dasher Jack Rosenbaum was g out of David's Delicatessen after a repast and a trio of were passing by. One of them walked over and wrapped s around Jack and cooed, "Jack, dahling, how are you?" roduced him to her friends, "Jack, this is Hattie and Carol. is is THE Jack Rosenbaum who writes the column in the er."

he gave Jack a smooch on the cheek before ankling down

ck scratched his dappered mustache and mused, "Wonder is?"

★ ★ ★

LD PUN SEASON : We've been saving this filler for a dry d today is like that Canadian soft drink. Anyway, there Chinese furniture dealer named Chan whose shop was with missing merchandise. One night he hid himself in vase and thought he'd surprise the thief.

e saw a bear, who instead of paws had feet like a little he bear picked up a teakwood chair and was tippy-toeing it.

han tapped the animal on the back and asked, "Where are ng, boyfoot bear, with teaks of Chan?"

T THERE, YOU WITH THE STARS IN YOUR EYES : ght Opera producer Edwin Lester is looking for an Ori- prano for his musical, "Lovely Ladies, King Gentlemen." n "Teahouse of the August Moon", the show needs an to play Lotus Blossom. She has to sing well and move lly. Auditions are being held in Los Angeles, SF, Tokyo . Write Lester at 135 N. Grand Ave., Los Angeles, 90012 (213) 620-1280.

THE PAGE 3 PHOTO

dennis wong

With this issue, East/West introduces a new columnist, Dennis Wong. Unlike most columnists, however, Wong will speak through his craft, photography.

Dennis is 21, a biology major at CCSF, and an avid lensman since only last September. "I work with a basic subject," he says, "and try to capture the unusual, the candid, or the beauty in that subject."

The subject in his first effort is Vincent Tong. Dennis, who works with youth at Cameron House, says he "took this shot on impulse. While taking my group on a walking tour of Chinatown, we came upon a bar sign on Washington and Grant. The result is the picture you see."

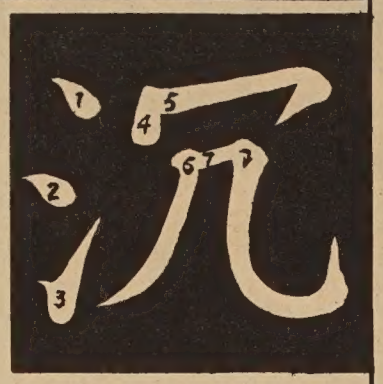
The facts, one more time . . .

Copies of the abridged San Francisco Chinese Community Citizens' Survey and Fact-Finding Committee Report are available again. The report is on sale for $1.50 at the EAST/WEST office, 758 Commercial, San Francisco; at Fat Ming Co., 903 Grant Avenue; and at Alessandro Baccari & Assn., 840 Battery Street. For mail orders, write Chinatown Fact-Finding Report, c/o Square and Circle Club, 788 Jackson St., San Francisco, 94133. Mail order payment should include an additional 25 cents a copy for handling. The abridged version (227 pages) was condensed from the unwieldy 854-page report first issued by the committee last year.

CHINESE WORD-A-DAY

BY GORDON LEW

"TO SINK"



Mandarin **CHEN** Cantonese **tCHUM**

The character "to sink" which we are using now is a borrowed word. The borrowing did not confuse things at all, for the original meaning was "flood water in the cemetery." Well, who needs such a word anyway.

"Sink float" means uncertainty, the ups and downs of fortune. "Sink case" is to bury a lawsuit by neglecting it. "Sink cow" is another name for water buffalo. "Sink west" is, naturally, sunset.

At times this character also means "very" and "heavy," such as "sink pain" for very painful, "sink heart" for deep in thought, and "sink drunk" for dead drunk.

In the Oracle Bone script of the Shang Dynasty (1766-1122 B.C.), the character "to sink" looks very different from the one shown here. It depicted cows and sheep sinking into the river. Tradition has it that every river has a god who loves beef stew and lamb chop. If the people fail to provide him with food, he would come up and hunt for it himself. The result: flood!

Long ago there was a bad custom cooked up by witches of throwing young girls into the water to be the wives of the river god. A district official, hating to see this sacrifice of young lives, attended the festivity, took a peek at the "bride" and pretended to be shocked by her look. He turned to the presiding witch, "We should be able to find a prettier girl than this one. Would you be so kind to tell the river god to wait." Without waiting for an answer, he ordered his guards to throw the witch into the rushing water.

They waited but she never did show up, thus ended the custom. (Where's she? Maybe the river god kept her instead. Moral: Learn to swim!)

FORUM

Where's the master plan?

By WINSTON KO

In 1968 the first sounds of protest were heard from Chinatown in San Francisco. It caught the attention of the general public and the city officials. They became aware of the deep rooted problems of Chinatown.

After at least three public hearings, the City Planning Department proposed a two-year reconnaissance Chinatown study. The Department would undertake this comprehensive plan to establish policies, priorities and programs for the improvement and development of the Chinatown area. A broadly based Citizens' Advisory Committee would be established to advise the Planning Commission, staff and planning consultants throughout the entire planning process. The object was to make citizen participation an integral part of the planning process and to involve a variety of points of views.

The City Planning Commission voted unanimously to adopt the proposal on December 19, 1968. The proposal was sent to the Mayor's office and asked for City money to implement the study. However, to the disappointment of many, there has still been no response from the Mayor's office. And it's been fifteen months.

It was expected that the Chinatown proposal would be high in the scheme of City priorities when the Mayor showed his great concern for Chinatwon by appointing a Chinatown Fact-Finding Task Force, headed by Alessandro Baccari, in June, 1968. After one year of intensive study involving hundreds of people, the 854-page report was presented to the Mayor last May. Along with many suggested solutions, the report called for a comprehensive, action-directed master plan.

Several concerned citizens from the community became impatient with the long-delayed study proposed by the City Planning Department. They put together a study proposal and sought federal funds, under Title III, Planning Aid Administration Grant-in-Aid, for a one year Chinatown Economic and Physical Rehabilitation Feasibility Study.

SPUR (San Francisco Planning and Urban Renewal Association) wrote a letter to the Mayor last April, endorsing the need for an action-oriented plan for Chinatown. As they realized later that the quarter-million dollars price tag was too high for the City, they suggested to the Mayor an alternative — to make use of federal and private funds.

January 9, 1970, SPUR wrote another letter to the Mayor explaining how he could initiate a $250,000 planning program with a City expenditure of only $20,000 a year for two years. After making some contacts, they were convinced that a private foundation would match City money on a dollar-for-dollar basis, and that federal two-for-three matching funds would be available under either CRP or 701 HUD programs.

The Chinatown Service Association sponsored a panel discussion on the master plan last month. City Planning Director Allan B. Jacobs said that his Commission has a plan for raising $75,000 to do a partial study of the Master Plan. $50,000 will be federal funding and the remaining $25,000 will be from the City. Supervisor Ron Pelosi, chairman of the Planning and Development Committee of the Board of Supervisors, said that he wo[illegal] troduce the Master Plan [illegal] to the Board very soon.

Fifteen months has passe[illegal] the City Planning Commiss[illegal] introduced the Master Plan [illegal] for Chinatown. The proposa[illegal] ed a lot of enthusiasm fro[illegal] individuals, private orgar[illegal] and public agents, except, a[illegal] ly, the Mayor and the B[illegal] Supervisors. Tight budgets [illegal] responsible for the inactior[illegal] City to fund the Master P[illegal] posal. But it should not b[illegal] cuse in not doing anything [illegal] the urgent problems of Ch[illegal]

We had great faith as th[illegal] visorial and mayoral candic[illegal] proached Chinatown in 19[illegal] promises, as the Mayor a[illegal] the Chinatown Fact-Findi[illegal] Force in 1968, and as [illegal] Planning Commission prop[illegal] Master Plan study for Ch[illegal]

The City has done noth[illegal] far. We are disappointed [illegal] sorry that the people in [illegal] munity may try to rele[illegal] frustrations in other ways.

The Planning Commis[illegal] indicated that although the [illegal] do the complete Master [illegal] Chinatown, they feel they [illegal] a part of the job and can [illegal] of the money for the sm[illegal] Instead of a total budget [illegal] 000 they are now aiming at [illegal] to $100,000 for the mor[illegal] plan. Some of this fund the[illegal] from the federal governm[illegal] some from a foundation. [illegal] still need an appropriation [illegal] Board of Supervisors for th[illegal] It is a very small amount [illegal] as low as $15,000.

If you are concerned a[illegal] ting a Master Plan for Ch[illegal] you may want to write [illegal] visor Ron Pelosi about [illegal] speak at the hearing on [illegal] ject when he schedules [illegal] while, the Human Rights [illegal] sion would like commun[illegal] ions. They may be filed w[illegal] Sam, Welfare Intern at [illegal] mission. His phone is 558[illegal]

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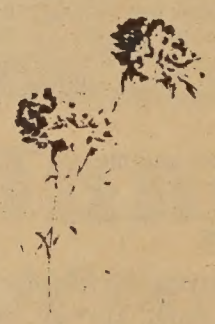

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BAC

inued from Page One

a $300,000 study of itself the *New Directions Study.* ver, this study, rather than conducted by an independent ization, is being conducted by y Area Social Planning Coun-

CONFLICT

United Asian Community s that a clear conflict of in- is involved in BASPC's un- ing this $300,000 study BASPC itself receives nearly 000 a year — over 80% of lget — from UBAC. This con- f interest is intensified by the -BASPC arrangement where- ch selects five members to on the other's Board of Direc-

AC has also set aside about 000 for special funding of ity agencies not presently ers of UBAC and about 000 for special funding to se the effectiveness of present- ded UBAC agencies in solv- inority community problems. wever, UBAC has made no ic announcements regarding $600,000 despite its public ns material stating that the ic Decides How UBAC s," and "The public volun- gives to UBAC and the pub- cides how the money it gives e spent."

en the Ad Hoc UBAC Com- inquired about this money bruary, 1970, it was told that had not decided how this would be allocated but that no longer accepting applica-

rather than going out into Chinatown and other Asian- ican communities to deter- how UBAC and BASPC help, UBAC proceeded with- ven notifying the Asian-Amer- community of the availability ese funds.

DEMANDS

e UAC will make eight de- s to UBAC:

UBAC should recognize the ems of the Asian-American unity and take immediate ac- to increase its funding to the -American community from esent less than 1.5% to 5%. eafter, funding should be bas- on needs as determined by re- — something UBAC claims es now although it has never taken a comprehensive study e Asian-American commun-

Gidra

LOS ANGELES — The Asian-American High Potential Program at UCLA needs part-time teaching assistants in English, history, and math. TA's assist instructors of "Hi-Pot" courses and tutor students taking regular university classes.

The program is aimed at students of Asian ancestry with academic potential who lack the grades or financial resources needed to pursue a college education. A high school diploma is not required.

Hi-Pot now handles 25 students and plans to expand to 50 in the 1970-71 academic year.

Applicants should send resumes or address inquiries to Cynthia Ong, administrator, Asian-American High Potential, Campbell Hall 2209, University of California, 405 Hilgard Ave., Los Angeles, Ca 90024.

ity.

Among those organizations the UAC feels should receive UBAC funds are the Chinese Newcomers Service Center, the Associated Chinese MDTA Students, Chinese Hospital, the Chinatown-North Beach Youth Council, and the Community Design Center. The Chinese Newcomers Service Center is a particularly effective project which may go out of existence unless UBAC funding is achieved.

• UBAC should dismantle the BASPC and use the yearly $600,000 thus saved to fund community planning bodies which could then assist UBAC, other funding sources, and the ghetto communities themselves in resolving the interconnected problems of race and poverty in the Bay Area.

• The UBAC Board of Directors should include Asian-Americans who are working directly with the grass-roots segment of the community. Both Asian-Americans presently on the UBAC Board are members of the Six Companies Board of Directors.

• UBAC, and UBAC-funded agencies should take immediate steps to employ community-oriented Asian-Americans.

• BASPC should involve Asian-Americans on its New Directions Study Committee and on its General Technical Advisory Panel. Also, it should employ Asian-American consultants who would make recommendations as to how UBAC could meet the needs of the Asian-American community.

• UBAC, and UBAC-funded agency meetings should be open to the public because of the public nature of UBAC funds.

• UBAC should develop responsive funding and budgeting procedures and should then seek out grass roots groups which have the ability to help their communities but lack the technical skills required to develop a proposal.

• The UAC insists that Asian-American proposals be considered for the $600,000 funding. All future special and regular application information and dates should be publicly announced.

Demonstration spokesmen for each community will include Mrs. Marian Takagi, President of the Oakland Japanese American Citizens League, and Phillip Nakamura, Chairman of the S.F. JACL Civil Rights Committee, for the Japanese-American community; Reverend Ubalde, Chairman of the United Filipino Association, and Mrs. Julita McLeod, Principal, Washington Irving Elementary School, for the Filipino-American community; Gordan Lau, attorney, and L. Ling-chi Wang for the Chinese-American community.

Big Week at Portsmouth

SAN FRANCISCO — City College students will sponsor and operate a 99 cent carwash this weekend to raise funds for an Easter project in Portsmouth Square.

The wash will take place Sunday from 9 a.m. to 5 p.m. at Al Woo's Gulf Station, California and Third Streets. Members of the Chinese Students Association and persons who worked on the new year's street fair will do the washing.

The students are putting together an Easter weekend program that will include puppet and "paper movies," exhibits of arts and crafts, and an egg hunt at Portsmouth, along with showings of Walt Disney's "Alice in Wonderland" at the United Filipino Association Hall.

The UFA hall currently serves as field office for the UC Asian Studies Students tutorial art project, which meets every Saturday. Arts and crafts executed by students in the tutorial project, under the direction of Rodney Pang, will be on display in the Sunday program.

The puppet shows will be by a group called the East Bay Sharks, and will be staged outdoors. The park will also be the site of an exhibit of posters done for a New Year competition by area children.

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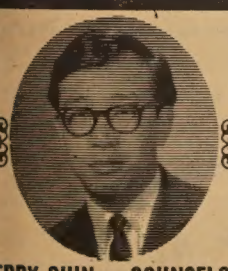
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CHIN!

Black/yellow/black power

By FRANK CHIN

EAST/WEST under Ben Fong-Torres has improved. It's become more focused in viewpoint and it both looks and reads a little more gutsy than before. The most exciting article, the one that best set the tone of the new format and viewpoint, was an article reprinted from GIDRA, titled WHY THE CRY FOR "YELLOW POWER", by 22 year old Amy Uyematsu. Hers was also the most disappointing.

* * *

Like its title, the pieces owes, and the chick-authoress owes most of her conception of her "yellowness" to Stokely Carmicael, who is black. She seeks to define Asian experience and existence in the terms of the black experience. She painstakingly finds analogs in the Black experience for aspects of Oriental behaviour.

Whether she realizes it or not she's saying that Asians are second rate Blacks. She puts down many Asians for being or trying to be second rate whites, so altogether she's saying that good Asians, ethnically conscious Asians are second rate Blacks and bad Asians are second rate whites. She completely ignores the third choice of being herself speaking from her own personal experience, from the authority of the total Asian-American and her specific Japanese-American experience.

Certainly the black consciousness inspired a lot of us to look on ourselves in a different light and our yellowness with pride. In emulating them, however, we've failed to understand the achievement and the stance of the blacks, in this case, the stance of Stokely Carmichael. Carmichael doesn't justify his position by pedantically quoting a white about white or black pride . . . He is black. The authority over this subject matter (the black experience, the black anger, the blackpower), comes from his personal experience, from out of his heart and head, not from scholarship in sociology, not from statistics, or other sources of vicarious experience. (I'm not implying that Amy Uyematsu's article on yellowness reads as if it were written by an uptight white pedant needing the support of vicarious experience to prove her points. I'm saying it outright. Her paper reads as if it were written by a non-Asian.) It is we, who are yellow who have the only real authority to speak for us and tell the world who and what we are. All we need to consult for authorization, verification and justification is ourselves, our experience, our history.

The chick's paper kow-tows to the blacks, lauds them and she places herself at the feet of the blacks in the same way the older generations have placed themselves at the feet of the whites. In the face of the whites our function as Chinese-Americans, was to be not Japanese. Later it became our function as Asian-Americans together, to be not Black. In the face of the blacks, she implicitly defines our function as being not white. Terrific! She's basing her dignity, her "yellow pride" on being something other than herself. Implicit is a rejection of what she is and self-contempt.

The lesson she's learned from the blacks is this: the blacks are America's first ranked minority and are aloof if not ignorant of the other minorities here and what these minorities think of them. The lesson she thinks she's learned is: Be yourself; be proud of your ethnic identity. That's a pretty good lesson to learn. Instead she parrots and identifies with the blacks and learns to ignore her own terms of experience.

If she and other yellows would look to their experience in its own terms they'd see not just themselves in a completely new light but the rest of the world too. They'd also see that the blacks . . . the radical revolutionary black, black militants, have a lesson to learn from us, from the Japanese and certainly from the Chinese.

I see the Blacks in danger of becoming as militantly self-repressive and insular as the tongs and Chinatown. We're on the verge of moving out to take a little of America for ourselves, include our voice into the American consciousness, and they seem interested in "keeping to themselves, doing their own thing, staying together, and preserving their culture," which sounds very much like the course the Chinese took to "keep their place" in white society as assimilated people.

The blacks to many observers among non-black minorities are lording it over these colored people not privileged to be black. They accuse the blacks of only disdainfully acknowledging the existence of not-black minority peoples and never showing them any real respect either as bona fide minorities or as people. This kind of competition is part and parcel of the legacy of paranoia all minorities must have to remain almost sane. The blacks have taught America that this kind of thinking is sick. Especially among minorities it's sick. This sort of inter-racial snobbery smacks of racism.

The blacks don't have to acknowledge us or any other minority to get what they want, just as the whites don't have to accept the blacks to get what they want. The whites can wipe out the blacks and the black can wipe out the Indian nations who can wipe out the Japanese who can wipe out the Chinese who can wipe out the Chicanos who can wipe out the Filipinos who can wipe out the miscellaneous and America will be free at last.

The blacks taught America, all of America, that the integrity of the minority experience is essential for the well being of and a cultural asset to America. That a minority has something special to teach America about being an American, a human being, a moral man. They taught America, all of America that all the minorities, perhaps all men, are not merely specimens of political life, not merely fleshy mechanisms valued in terms of trainability and efficiency increments, not merely foreign students studying under the aegis of a generous white world, but teachers.

It might please some blacks to see yellow folks parrotting them so energetically, but it shouldn't for it characterizes the Blacks as being tyrants, perhaps a benevolent tyrant like Shakespeare holding English literature in a love grip, a loving tyrant like the white man and his coolie servant, but a tyrant nevertheless. From this, the blacks should be reminded of the lesson they taught America, all of America, that the minorities are teachers. More importantly, we have to learn that lesson, meaning *we* have to start teaching America, all of America.

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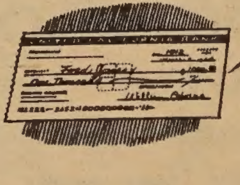

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Chinese and literature

By C. J. CHANG

(C. J. Chang was born in Honolulu, Hawaii. She graduated from Mills College in 1965 and received a master's degree from the University of California at Berkeley in 1967. She is currently a graduate student in English at the University of California. Miss Chang would welcome further information from readers regarding Chinese-American literature.

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Although the first Chinese immigrants arrived in ca in the 1830's or 1840's, it was not until about ıry later that a book by an American-born Chinese blished in the United States. At present there are ıandful of Chinese-American autobiographies, , and poems in print. These works are of rather differing artistic quality and social attitude, rang- m good to mediocre, from acceptance of the status angry oppostion to it. Most of the writers are con- with the relationship between the Chinese and ıinese in America; they ask, "What does it mean Chinese-American? Is it something to be proud of? of the old is worth keeping? What of the new is both ole and capable of being assimilated? It is probable any future generations will be addressing themselves se or similar questions, but each generation as well ı individual must provide his own answers.

The works to be discussed are, in chronological or- d order of discussion: Pardee Lowe, Father and us Descendant ; Jade Snow Wong, Fifth Chinese ter ; Diana Chang, The Frontiers of Love ; C.Y. lower Drum Song; Louis Chu, Eat a Bowl of Tea; ia Lee, The House that Tai Ming Built ; Frank Chin, nese Lady Dies ; Stella Wong Lee , "Kong Chow, and "San Francisco-Saigon."

The first two works are autobiographies of native ranciscans, born sixteen years apart. An essential ence between the books is reflected in their titles: c and Glorious Descendant and Fifth Chinese Daugh- he former is in a sense a dual biography; the son, us Descendant, born in the year of the San Fran- ire (1906), is the narrator, but the book is struc- around events in the father's life. For example, are chapters entitled "Father Dons His Pigtail and a Bride", "Father and the Barbary Coast", "Father's ıguans Three", and so on. Thus the structure of ook is ideal for illustrating the universal "generation as well as the conflict between East and West and ences between first- and second-generation Chinese- icans. The title of Fifth Chinese Daughter is also icant; the story is told by Jade Snow Wong, whose ıd rank ("fifth daughter") are important in the .[1]

In Americans and Chinese Francis Hsu contrasts ican and Chinese ways of life by observing that the r emphasizes the individual and the latter, the tion", i.e. the individual and his relationship to his men.[2] The combination of these two ways of life strated in the naming of Pardee Lowe and his bro- and sisters :

> ... As we children arrived, Father was confronted with a vexatious problem. It perplexed not only him, but every other Chinatown father. What names should he give us children born in this country? Father consulted his cronies. A Chinese name, it was realized, did not suffice. Besides, Chinese names were traditionally simple. A boy's name, for instance, was foreordained by genealogical lore. It was precisely indicated by the generation in the Ancestral Book in which the infant found himself.
>
> Western names were different. They had a peculiar meaning all their own for Chinatown. The amazing thing . . . was that for every child born in Chinatown the possession of a birth certificate was not enough. One was not considered legally alive here until the exacting immigration requirements had been satisfied. Father agreed that in order better to establish their bona fide American citizenship Chinese children should be given Western aliases as well as Chinese names.[3]

Glorious Descendant was born on California's Ad- on Day, his father was inspired to name him after urrent Governor, George C. Pardee. His brothers and sisters, were named Alice Roosevelt, Helen Taft, Woodrow Wilson, and Thomas Riley Marshall, for the families in the White House when the children were born (except for Wilson's twin, who was named for the Vice President). After the arrival of the twins the Lowe family received nation-wide attention from the press. Despite the fact that the children's English names were used more than their Chinese names even at home, their father was greatly concerned that they not lose their Chinese heritage, particularly the language. Pardee attended two different Chinese schools; he comments on the second, which was classical in orientation, as follows; and ques tions the practicality of continuing with his lessons:

> Even at the age of ten I wondered if it wasn't a waste of time. I wrote no Chinese letters to our relatives in China. Only the simplest phrases were used in Chinatown. In our home I spoke mostly pidgin Chinese or English. The latter became increasingly prevalent as our parents' knowledge improved . . .[4]

However, he admits that this experience gave him "at least a taste of Chinese culture".[5]

Pardee Lowe's Chinatown is colorful, exciting, and dangerous — at least the Chinatown described from his childhood memories. There is relatively no interference by the San Francisco police, although this was the period of "tong wars" and "hatchet men", both of which are described in Father and Glorious Descendant in some detail. The authorities, it appears, maintained a laissez-faire attitude as long as the Chinese paid their taxes and did not harm any "Westerners". One area in which the authorities were quite strict, however, was that of illegal entry. The Chinese used various devious methods of entering the country, and there was a constant battle of wits going on, in which one of the Chinese's strongest weapons was using pidgin English in order to avoid being questioned closely by the immigration men. The stock answer to questions of officials was : "Me no know".[6] This of course, contributed to the image of the Chinese as "inscrutable" and illiterate and later worked agianst Pardee Lowe when he looked for a job to help finance his Stanford education. He was treated to a "point-blank harangue in pidgin English," with the repeated message "Me no likee, me no wantee Chinee boy!" when applying to a Peninsula housewife for a part-time job.[7]

There are several other disillusioning experiences described in Father and Glorious Descendant. The first is "Presidentitis," which afflict Pardee after his teacher says that each student in the class composed of many different nationalities, could become President of the United States, but this is "cured" when the boy discovers that not only can he never become President but he also will not be hired in the San Francisco financial district because he is Chinese. Here, as in the incident of being refused lodging in California motel many years later, Pardee's attitude is always hopeful and ameliorating — after all, there are otehr groups with similar problems, e.g. Japanese, Negroes, and Mexicans — although he never denies that he was very upset or angry at the time of the incidents. The California anti-miscegenation law which was not repealed until 1948 and which made it necessary for Pardee to marry his New England bride in Germany is briefly touched upon when Pardee's stepmother asks why he was not married in San Francisco: "There are still archaic laws, you know, against intermarriage on the Pacific Coast!" he replies.[8]

In the last chapter of the book, a description of "Father's Banquet of the Peaches" (his sixty-sixth birthday), Pardee Lowe attempts to put the book into an optimistic framework, looking forward to telling his half-Chinese son "why, even in the Western world, even in Chinatown , the old traditions prevailed." (italics mine.)[9] Pardee himself has fulfilled the Chinese duty of "providing for and glorifying" his father by means of the feast and by his achievements. The implication is that Pardee, Jr. will do likewise and continue the "old traditions", but this seems somehow unlikely in view of Pardee's own life and rebellious acts of the past which culminate in his marrying, not only without his parents' consent but also without their knowledge. Perhaps it is significant that there is little description of Pardee's wife after her first appearnace, in which she participates in the Chinese traditions to the extent of wearing Chinese clothes and repeating a few Chinese phrases she has memorized. Apparently she never objects to going through all of the Chinese rituals when necessary, including kow-towing. Despite these favorable references, however, she is seldom mentioned and hardly described at all as to appearance or personality (except for her almost-Oriental shyness). Later Pardee mentions that both she and their son are not in the best of health, and one wonders whether there might be problems in addition to those of health, although it may be that the author simply wishes to avoid descriptions which he feels might be offensive to his readers.

Although Jade Snow Wong's world is in some ways quite similar to Pardee Lowe's, it is considerably more insulated. For example, when Richard, a grammar school classmate taunts Jade Snow, "Look at the eraser mark

—Continued on Page 10

Notes

1. *"Forgiveness from Heaven, because he was a brother, was more important to Mama and Daddy than dear Baby sister Precious Stone, who was only a girl. But even more uncomfortable was the realization that she herself was a girl and, like her younger sister, unalterably less significant than the new son in their family." (Jade Snow Wong, Fifth Chinese Daughter, New York, 1945, pp.34–35).*
2. *Francis Hsu, Chinese and Americans (New York, 1953), p.10.*
3. *Pardee Lowe, Father and Glorious Descendant. (Boston, 1943), pp.15–16.*
4. *Lowe, P. 112.*
5. *Lowe, p. 113.*
6. *Lowe, p. 122.*
7. *Lowe, p. 191.*
8. *Lowe, p.231.*
9. *Lowe, p.322*
10. *Wong, pp.88–89.*
11. *Wong, p. 239.*
12. *Wong, p.240*
13. *Jade Snow Wong, Interview (April 15, 1969).*

Congestion

SAN FRANCISCO—The Census Bureau has just completed a canvass of congested districts in Bay Area cities. The search for out-of-the-way and unusual living quarters in such areas as San Francisco's Chinatown, Hunter's Point and Mission districts should ensure that every residence will receive a form in this year's mail census. Canvassers — most of them multi-lingual — were specially trained to recognize possible living quarters. The Census Bureau noted that it was pleased with the cooperation of Bay Area residents and that it had uncovered some previously unrecognized housing units.

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Chinese Hospital . . 982-2400
Chinese Newcomer Service . . . 982-6737

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DEEM SUM 心點

Tribute to King

Members of the Oakland Chinese Community Council adopted a resolution last week to reschedule their Tuesday, March 24th meeting in tribute to the late Dr. Martin Luther King, Jr. March 24 is the date selected for a nationwide benefit screening of the film "King: A Filmed Record . . . Montgomery to Memphis." The Council resolution recommended "to its members and to other members of the Chinese Community that they support the work and goals of Dr. King by attending the fund raising film premiere . . ." The Council rescheduled its regular meeting to 8:00 p.m. on Wednesday, March 25, at the Chinese Community Center, 9th and Harrison Streets in Oakland.

Here come the . . .

San Francisco Municipal Court Judge Harry Low has been appointed co-chairman of the North American Judges Association's Standing Committee on Ethics and Grievances. The committee, which is charged with maintaining an ethical and independent judiciary, answers inquiries and grievances brought up by members of the legal profession and the public. Judge Low, who graduated with honors from UC Berkeley, is also a writer and researcher for the State Bar publications "Law in Action" and "Law in News."

Eyes on her

At its annual meeting in San Francisco the California Optometric Association Women's Auxiliary elected Mrs. Blanche Lee, wife of Napa optometrist Dr. Kenneth Lee, as its new president. Mrs. Lee has served on the state auxiliary board for four years. This organization and its local chapters throughout the state participate in scholarship programs, health fairs, safety conferences and public education regarding children's vision care. Mrs. Lee is also active in community affairs. She is past health chairman and treasurer of the Napa County Council PTA, and is a member of the Napa Concert Association.

Teachers

The San Francisco Unified School District has announced openings for elementary and secondary teachers in its Chinese Bi-lingual Education Summer Program. Application forms are available in the Personnel Services Office, Room 116, 135 Van Ness Avenue. Completed applications must be submitted to Personnel Services before April 3. Preference will be given to teachers who have had some training and experience teaching English as a second language to Chinese-speaking students. Classes begin June 22 and run through the end of July.

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Asian scam and eggs

LOS ANGELES — An exp mental conference for high sch students on "Asian American Id tity" is being sponsored next w by the Organization of South Asian American Organizat (OSAAO).

The conference will run th days, beginning Monday, March at Centenary Church, 3500 S. N mandie Avenue in Los Ang The opening session begins at a.m.

Monday's events include lu "movement" films, a pot-luck ner, and an open dance.

Tuesday's activities begin a talk by Jim Matsuoka, a state lege Asian American studies or izer. He will be followed by a cussion of the problems of A American youth — drugs, sex, the old standby, the generation A workshop on organizing school groups will be followe egg-dyeing for the Wedne Easter thing with the Tut Project.

Wednesday morning, the ferees will hide eggs for the UCLA Tutorial Project tutees nearby park. Food and frolic, as say, will follow.

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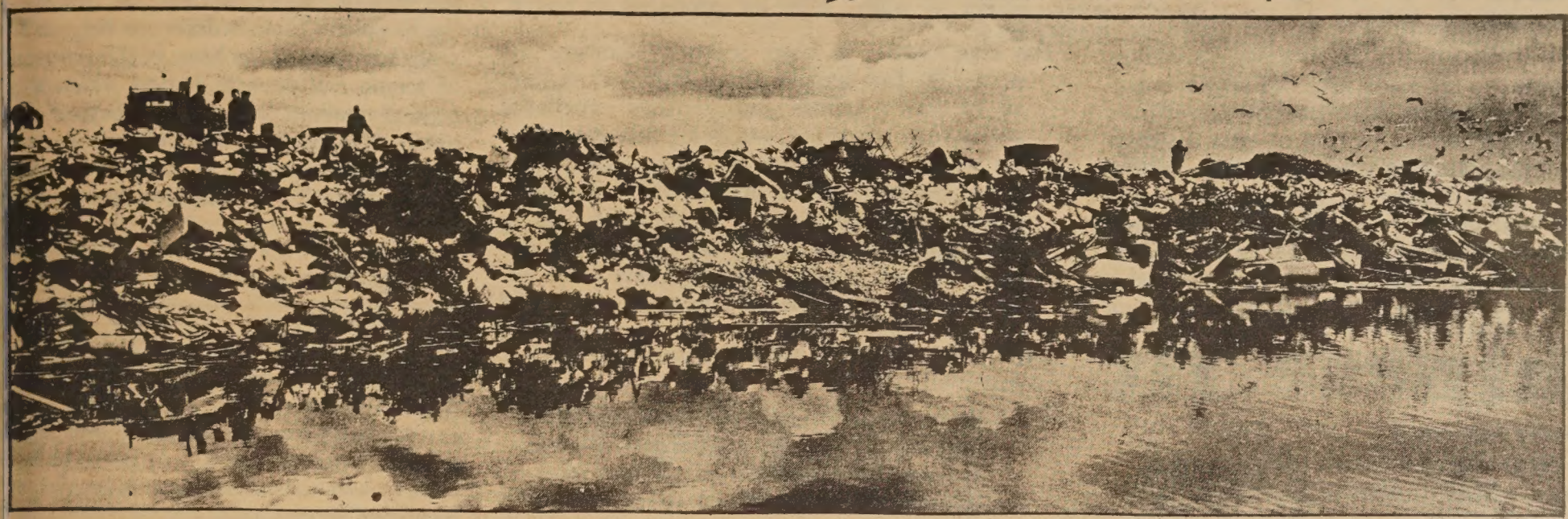

Garbage

ONSUMPTION

THE CONDITION

Everything that lives eats food, and is turn. This complicated animal, man, rests ast and delicate pyramid of energy-trans-ions. To grossly use more than you need roy, is biologically unsound. Most of the tion and consumption of modern societies necessary or conducive to spiritual and l growth, let alone survival; and is behind greed and envy, age-old causes of social ternational discord.

Man's careless use of "resources" and al dependence on certain substances such il fuels, (which are being exhausted, slowly rtainly) are having harmful effects on all er members of the life-network. The com- of modern technology renders whole pop- is vulnerable to the deadly consequences loss of any one key resource. Instead of ndence we have over-dependence on life- substances such as water, which we squan- Many species of animals and birds have e extinct in the service of fashion fads — ilizer — or industrial oil — the soil is being p; in fact mankind has become a locust- light on the planet that will leave a bare ard for its own children — all the while ind of Addict's Dream of affluence, com- ternal progress — using the great achieve- of science to produce software and swill.

Balance, harmony, humility, growth which nutual growth with Redwood and Quail d you want your child to grow up without earing a wild bird?) — to be a good mem- the great community of living creatures. ffluence is not *needing* anything.

ACTION

olitical: It must be demonstrated cease- that a continually "growing economy" is ger healthy, but a Cancer. And that the al waste which is allowed in the name of tition — especially that ultimate in waste- edless competition, hot wars and cold with "communism" (or "capitalism") — e halted totally with ferocious energy and n. Economics must be seen as a small anch of Ecology, and production/distribu- onsumption handled by companies or with the same elegance and spareness one nature. Soil banks; open space; phase out g in most areas. "Lightweight dome and honeycomb structures in line with the architectural principles of nature." "We shouldn't use wood for housing because trees are too important." Protection for all predators and varmints, "Support your right to arm bears". Damn the International Whaling Commission which is selling out the last of our precious, wise whales! Absolutely no further development of roads and concessions in National Parks and Wilderness Areas; build auto campgrounds in the least desirable areas. Plan consumer boycotts in response to dishonest and unnecessary products. Radical Co-ops. Politically, blast both "Communist" and "Capitalist" myths of progress, and all crude notions of conquering or controlling nature.

The community: Sharing and creating. The inherent aptness of communal life — where large tools are owned jointly and used efficiently. The power of renunciation: If enough Americans refused to buy a new car for one given year it would permanently alter the American economy. Recycling clothes and equipment. Support handicrafts — gardening, home skills, midwifery, herbs — all the things that can make us independent, beautiful and whole. Learn to break the habit of unnecessary possessions — a monkey on everybody's back — but avoid a self-abnegating anti-joyous self-righteousness. Simplicity is light, carefree, neat, and loving — not a self-punishing ascetic trip. (The great Chinese poet Tu Fu said "The ideas of a poet should be noble and simple.") Don't shoot a deer if you don't know how to use all the meat and preserve that which you can't eat, to tan the hide and use the leather — use it all, with gratitude, right down to the sinew and hooves. Simplicity and mindfulness in diet is a starting point for many people.

IV. TRANSFORMATION

THE CONDITION

Position: Everyone is the result of four forces — the conditions of this known-universe (matter/energy forms, and ceaseless change); the biology of his species; his individual genetic heritage; and the culture he's born into. Within this web of forces there are certain spaces and loops which allow total freedom and illumination. The gradual exploration of some of these spaces is "evolution" and, for human cultures, what "history" could be. We have it within our deepest powers not only to change our "selves" but to change our culture. If a man is to remain on earth he must transform the five-millenia long urbanizing civilization tradition into a new ecologically-sensitive harmony-oriented wild-minded scientific/spiritual culture. "Wildness is the state of complete awareness. That's why we need it."

Situation: Civilization, which has made us so successful a species, has overshot itself and now threatens us with its inertia. There is some evidence that civilized life isn't good for the human gene pool. To achieve the Changes we must change the very foundations of our society and our minds.

Goal: Nothing short of total transformation will do much good. What we envision is a planet on which the human population lives harmoniously and dynamically by employing a sophisticated and unobtrusive technology in a world environment which is "left natural." Specific points in this vision:

- A healthy and spare population of all races, much less in number than today.
- Cultural and individual pluralism, unified by a type of world tribal council. Division by natural and cultural boundaries rather than arbitrary political boundaries.
- A technology of communication, education, and quiet transportation, land-use being sensitive to the properties of each region. Allowing, thus, the Bison to return to much of the high plains. Careful but intensive agriculture in the great alluvial valleys; deserts left wild for those who would trot in them. Computer technicians who run the plant part of the year and walk along with the Elk in their migrations during the rest.
- A basic cultural outlook and social organization that inhibits power and property-seeking while encouraging exploration and challenge in things like music, meditation, mathematics, mountaineering, magic, and all other ways of authentic being-in-the-world. Women totally free and equal. A new kind of family — responsible, but more festive and relaxed — is implicit.

ACTION

Social/political: It seems evident that there are throughout the world certain social and religious forces which have worked through history toward an ecologically and culturally enlightened state of affairs. Let these be encouraged: Gnostics, hip Marxists, Teilhard de Chardin Catholics, Druids, Taoists, Biologists, Witches, Yogins, Bhikkus, Quakers, Sufis, Tibetans, Zens, Shamans, Bush-

—Continued on Next Page

CHANGES

—Continued from Preceding Page

men, American Indians, Polynesians, Anarchists, Alchemists . . . the list is long. All primitive cultures, all communal and ashram movements. Since it doesn't seem practical or even desirable to think that direct bloody force will achieve much, it would be best to consider this a continuing "revolution of consciousness" which will be won not by guns but by seizing the key images, myths, archetypes, eschatologies, and ecstasies so that life won't seem worth living unless one's on the transforming energy's side. By taking over "science and technology" and releasing its real possibilities and powers in the service of this planet — which, after all, produced us and it.

Our own heads: is where it starts. Knowing that we are the first human beings in history to have all of man's culture and previous experience available to our study, and being free enough of the weight of traditional cultures to seek out a larger identity. — The first members of a civilized society since the early Neolithic to wish to look clearly into the eyes of the wild and see our self-hood, our family, there. We have these advantages to set off the obvious disadvantages of being as screwed up as we are — which gi a fair chance to penetrate into some of the r of ourselves and the universe, and to go b the idea of "man's survival" or "the survi the biosphere" and to draw our strength fro realization that at the heart of things is som of serene and ecstatic process which is ac beyond qualities and certainly beyond birt death. "No need to survive!" "In the fire destroy the universe at the end of the what survives?" — "The iron tree blooms void!"

Knowing that nothing need be done, is we begin to move from.

chinese lit

—Continued from Page 7

on the yellow Chinaman. Chinky, Chinky, no tickee, no washee, no shirtee!" she can respond thus:

> Everybody knew that the Chinese people had a superior culture. Her ancestors had created a great art heritage and made inventions important to world civilization — the compass, gunpowder, paper, and a host of other essentials. She know, too, Richard's grades couldn't compare with her own, and his home training was obviously amiss.
>
> . . .
>
> She concluded that perhaps the foreigners were simply unwise in the ways of human nature and unaware of the importance of giving the other person "face", matter what one's personal opinion might be. They probably could not help their own insensitivity.[10]

After she graduates from college, she is told by the college placement officer, "If you are smart, you will look for a job only among your Chinese firms. You cannot expect to get anywhere in American business houses. After all, I am sure you are conscious that racial prejudice on the Pacific Coast will be a great handicap to you." Jade Snow Wong's reaction to "advice" is perhaps startling today:

> Her knowledge that racial prejudice existed had never interfered with her personal goals. She had, on the contrary, found that being Chinese had created a great deal of favorable interst, and because of its cultural enrichment of her life she would not have traded her Chinese ancestry for any other. . . She was more determined to get a job with an American firm.[12]

And, of course, she did, probably thanks, in part, to the fact that World War II was then in progress, although she does not admit this. The attitude which seems to be characteristic of this generation of writers is optimism, pluck, and perseverance; surprisingly enough it seems to carry them through, although Miss Wong admits that not everyone in her generation "adjusted" as well as she did to the world outside Chinatown.[13] Fifth Chinese Daughter has gone through numerous printings in hardback and paperback, and copies of both are available on the author's Pacific Avenue shop. C.Y. Lee's Flower Drum Song and Fifth Chinese Daughter are the only books by Chinese-Americans to be published in paperback editions.

One of the most striking characteristics of the two autobiographies is their authors' seemingly passive reactions to the discrimination they sometimes face encountering "Westerners". Whenever the authors faced with an act of discrimination, they do not r to it outwardly; whatever resentment there might either suppressed or repressed. According to Pard Lowe the two cardinal requirements imposed by Westerners on the Chinese are that they must pay taxes imposed on them and that they must never a Westerner. Perhaps it might be added that the Ch must also never appear to resent the injustices of t majority group. The Chinese, as well as other min seem harmless to the majority as long as they kee their own "quaint" ways and continue to live in th own communities, "quarantines" in a ghetto whic supposedly of their own choosing. On the other h the Chinese must maintain order in their segregat community by means of a respect for the establish and for the old traditions. While it is true that bot biographies depict a rebellion of sorts, rebellion i books is a temporary state, and at the end order stored and tradition upheld. As a result the autho seem to avoid not only confrontation with the wo outside Chinatown but also the recognition of so real problems within Chinatown itself.

(First of three parts.)

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ASIAN STUDIES CONFERENCE APRIL 4

The American Society for Eastern Arts and the Association for Asian Studies announce a conference on "Asian Studies in the Schools" to be held Saturday, April 4, from 8:45 a.m. to 4:30 p.m. at the M. H. de Young Memorial Museum in Golden Gate Park.

Due to space limitations registration will be limited to 350 people. Prospective registrants at the time of the conference will not be admitted if the limit of 350 has already been reached.

In order to pre-register, interested persons should write to the American Studies for Eastern Arts, 405 Sansome Street, San Francisco 94111 for additional information.

A general session will be devoted to "Priorities in Understanding Asia," and section meetings will cover the following: "Multimedia Approaches to Asia," "The Asian-American Experience in the Curriculum," "The Chinese Family in China and America," "Made in Asia: Cultural Exports to the West," "Imperialism: an Asian View," "The United States in Asia," "Literature: a Key to Asian Societies," "Asian Languages in the Schools," "Graphic and Plastic Arts: How Asians Have Visualized Their Values," Exploration of the de Young Museum's Asian Resources," and "Role of the Museum in Learning about Asia."

Minority Hires Named at UCLA

LOS ANGELES — An added effort to recruit and retain minority employees at UCLA will be launched by Frederico B. Lopez, who has been appointed staff personnel minority specialist.

In addition to seeking new employees, Lopez will be executive secretary to the community relations committee for staff minority employment. This committee, composed of staff, faculty, student and community representatives, advises the administration on expansion of minority opportunities at UCLA.

Lopez will also work toward resolving employee differences arising among minority employees.

Educated at California State College, Los Angeles, Lopez has worked for four years on the problems of the Mexican-American community. He is a recipient of the Community Award of the Congress of Mexican-American Unity.

Chinese, Japanese calligraphers to gather

The third Sino-Japanese Calligraphic Conference will open in Taipei March 27.

More than 300 Chinese and Japanese calligraphers will take part.

A 174-member group of the Japanese Calligraphic Federation will arrive in Taipei the day before the meeting.

A Sino-Japanese calligraphic exhibition will also be held at the National History Museum on Nanhai Road during the conference.

Mr. Lin Yutang to attend Seoul PEN conference

The Republic of China will send a ten-member delegation to the 37th congress of the International P.E.N. Club to be held at Seoul June 27-July 4.

Dr. Lin Yu-tang, president of the P.E.N. Club of the Republic of China, will attend the congress as a special guest.

Dr. Lin will be one of 15 world-renowned writers to attend the meeting as special guests.

Chi Cheng wins three events

Miss Chi Cheng, famed Chinese track and field star who is receiving training in California, achieved a record-making performance by winning three events in the U.S. Indoor Athletics Championship in New York Feb. 2.

The events were the women's long jump with a leap of 6 metres 24 (21ft ¾ ins), the 60 yards hurdles in 7.6 seconds, and the 60 yards sprint in 6.7 seconds.

Miss Chi was so overwhelmed that she burst into tears and afterward confessed that she never thought she would do so well.

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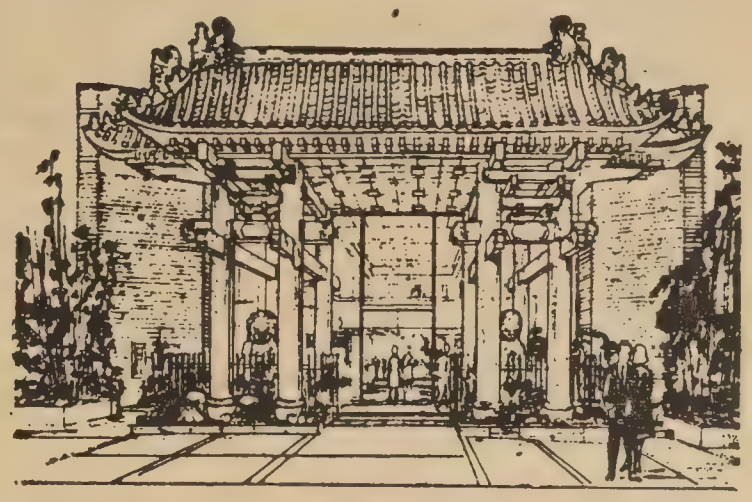

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瑞士銀行便美國頭痛

陳鵬仁

瑞士銀行以其獨特的手法，吸收了世界上無數的存欵，其中很多是來源十分骯髒的金錢。由於瑞士銀行界保密工作做得絕對好，乃成為富豪藏金的天堂。

在原則上，無論那一個國家的銀行，對於他們顧客的存欵數目都要保持秘密的，惟由於銀行業務需受主管機關（通常是財政部）的監督，因此銀行所能保持的秘密並非絕對的。可是，瑞士的銀行界，因爲他們國家的法律與衆有異，所以他們的保密程度幾乎能夠達到百分之百。也正因爲他們有此非凡的本領，所以瑞士便成爲世界富翁藏欵的天堂。

今日，整個歐洲大致擁有三百億美元的外滙，而其中四分之一亦即七十五億美元則操在瑞士銀行手裏，其道理在此。事實上，瑞士的伯爾尼市已經成爲僅次於紐約和倫敦的世界金融的中心了。

保密工作無微不至

瑞士銀行的保密，可謂無微不至。他們用特殊的號碼做戶頭的名字，因此不要說誰有多少存欵，甚至於連某某人在瑞士銀行有沒有戶頭也都查不出來。

在第二次世界大戰期間，德國的猶太人因爲不堪獨裁者希特勒的迫害，富有者紛紛把錢送到瑞士銀行去。由此，希特勒曾以威脅手段要瑞士銀行當局將德國籍人士的存欵名單交出，但瑞士銀行却堅持到底。可是，到二次大戰末期，納粹德國第二號人物戈林却也向瑞士銀行求援了。據說那時他曾存進八百萬美元的現欵，另外還有黃金和許多名畫。所以大戰後，美國政府當局曾經要求瑞士銀行將德國要人的存欵交出，但也被拒絕了。由此可見，瑞士銀行對於存欵者，不管是誰，都一律予以絕對的保障。

不問來歷絕對保障

正由於瑞士的銀行，不問所存欵項之來歷，統統予以絕對的保障，因此弊端也就隨之而叢生了。換句話說，不正當的所得也大可正正當當地存到他們的金庫去，從而受到正當的保障。其結果，端士的銀行，隨成爲美國大盜，世界嗎啡、鴉片大王所得「黑色金錢」的棲身之所。因此有人譏諷這個怪現象說，這些黑社會的金錢，經過阿爾卑斯山的白雪洗濯後便變成眞正的美鈔。

骯髒金錢滾滾流去

譬如說，一個名叫吳特立吉的美國陸軍軍需上士捲逃三十六萬二千美元以後，就用「魚頭」這個名義存到瑞士的一家銀行去；美國黑社會組織Mafia的金庫就是瑞士的銀行；幾個因軍事政變而被迫出走的國王或總統，也大多携帶巨欵往瑞士逃；而據美國一個左派人士的說法，中國要人中也有在瑞士的銀行存不少金錢的人。

在美國，虛報交易和所得是違法的，而且罰得很重；但是，在瑞士，對於賦稅的欺詐並不算犯罪的行爲。並且，按照瑞士法律的規定，他們並不課外國人以遺產稅，所以各國的百萬富翁更大可以放心把錢存到瑞士的銀行去。

透過瑞士銀行逃稅

不特此，瑞士的銀行不但接受外國人的存欵，且還替顧客做買賣股票等等的投資生意呢！而今日在美國最引起風波的也就是這方面的問題。是即瑞士的銀行替其顧客買賣股票時，是用該銀行的名義行事的，因此外邊根本就不可能知道誰做了多少股票和債券的生意。

他們的這種生意，有時候更是在瑞士一家銀行裏完成的。邁亞米的千萬富翁奧比茲，就曾以這種方法一次就賺了十萬美元。而這種行內的交易，是美國稅務當局所無法得悉的。這就是說，透過瑞士銀行做投機生意的富人，可以實實穩穩地逃稅。

美瑞協定成為具文

鑒於種種公然漏稅的事實，美國政府與瑞士政府之間曾於一九五一年簽訂了「扣除賦稅協定」，規定對於美國人在瑞士銀行的存欵也可以課百分之十五的稅。但是如上所述瑞士銀行的守密如瓶，美國人的逃稅現象並不因爲該項協定之簽訂而減少。

由於越戰的負担，美國有通貨膨脹之勢，且稅捐的負担尤重，所以據說想利用瑞士銀行的美國富翁似在日趨增加，而這也是近日美國國會要舉行公證會的一個原因。

瑞士是世界上最有歷史的永久中立國家，在國際金融方面，她似也想走這條中間路綫。而從他們過去的作法和實績看來，她也確實可以走這條路子。出產手錶和巧克力的瑞士，我們現在似應該再給她加上「銀行」這招牌才是。

駐美中華總會館修正章程

編者按語　本報以來美新僑日衆，對全僑代表性組織之中華總會館或有未盡了解之處，特將其組織章程刊列，以資參考。查該章程訂於民國十九年（一九三零），距今四十年矣，現中華總會館仍按照該章程辦事，是否有應興應革之處，凡屬僑民一份子，均可發表意見。

（續上期）

第八章　職員權限

第六條　本總會館所屬七會館主席及英文書記兼總幹事成爲董事局內之執行部執行部權限如下

（甲）遇有事端發生依據法理有確當辦法時執行部有權解決之如執行部議決之案董事局有認爲不合法時有董事三人提議二人附議得將原案交由董事局複決之

（乙）遇有重要事故執行部不敢負責時即召集董事局解決之董事局不敢負責即召集七會館全体臨時大會解決之

第七條　總董有執行會館一切之權如總董因事缺席時由主席團公推一名代行其職權

第八條　華文書記掌理會館議案及關于華文一切文牘事宜

第九條　英文書記兼總幹事兼承總董之命掌理英文一切文牘及與中外團体或個人接洽事項辦事時間由上午十一点至十二点下午三点至四点本會館有事召集會議時須要出席參議

第十條　司庫員掌理本總會館款項收支事務

第十一條　理數員掌理本總會館一切收支數目

第十二條　律師仰承本總會館議決案辦理對外各等交涉駁爭苛例及關于保衛華僑各等訴訟

第十三條　庶務員須常川駐會掌理會館一切庶務

第九章　開會日期

第十四條　遞年元旦及國慶紀念日均開全体慶祝大會並請著名人士演說以宣揚國光爲前提

第十五條　遞年元月十日開全体大會報告過去一年辦事成績

第十六條　華僑如有彼此轇轕或橫受侮辱情事不能解決時應由原人報知所屬之會館轉報本會館總董召集會議第須查明其人已經註冊方能接納否則罰銀五十元然後受理

第十七條　關于華僑全体利害事件總董有隨時召集會議之權

第十章　義務

第十八條　華僑全体對于本總會館應盡之義務

（甲）遵守本總會館章程（乙）奉行本總會館議決案（丙）繳納本總會館經費（丁）保全本總會館名譽及信用（戊）協助本總會館籌辦有益于羣衆各等事業

第十九條　本總會館對于華僑全体應盡之義務

（甲）每屆會議須將議決案登報宣佈咸使聞知

（乙）每屆國慶紀念及其他慶典預期通告僑衆誌慶

（丙）指導九關于出入境應遵行各手續

（丁）籌辦或協助關于僑衆興利除弊禦侮衛羣各事項

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同樂園

大話

弟弟對哥哥說：「我昨天看見一個大鼻子人，他過江的時候，身體不會上船，鼻子早已到了對岸了。」哥哥說：「我昨天看見一個臉很長的人，他去年哭出一點眼淚，到現在才流到嘴唇邊來。」

窮開心

甲：「你這屋子再好沒有了，是你自己的呢，還是向人租住的？」

乙：「租是租的，但是也像我自己的一樣。」

甲：「爲什麼？」

乙：「因爲我已六七個月沒付租金了」

夫妻不同

A教授從研究室回到家中，見桌上裝飾着很大的花束，他就問夫人：

「今天是祝頌什麼的？」

「呀！你忘了麼？今天是你的結婚紀念日啊。」

他聽了，微微一笑：「原來如此！謝謝你！到了你的結婚日，我也買一個大花束來祝賀你」。

眼睛變化

某甲以爲：一個人有兩只眼睛，未免太浪費，於是把一只，用紙貼沒保存，預備將來使用。經過了數十年，一只用得有些痛了，他就使用新眼，把舊眼貼沒；但是他大大失望，因爲所有的親友，一個也不認得他了。

親爹

一捐官不甚識字，坐堂問案，書吏呈上名單，上開原被證三人，原告叫郁工耒，被告叫齊卞丟，干證叫新釜，官執筆點原告郁工耒，因錯喚曰：「都上來！」三人一齊而上，官怒曰：「本縣叫原告一人，因何全上堂來。」吏在旁不好直言其錯，因稟曰：「原告名字另有念法，叫郁工耒，不叫都上來。」官又點名被告齊卞丟，誤叫齊下去，三人一齊而下，官又怒曰：「本縣叫被告一人，因何又全下去？」吏又稟曰：「被告名字，亦另有念法，叫齊卞丟。」官曰：「既如此，干證名字，你說該念什麼？」吏說：「叫新釜。」官回嗔作喜曰：「我就估量他，必定也另有念法；不然，我要叫他作親爹了。」

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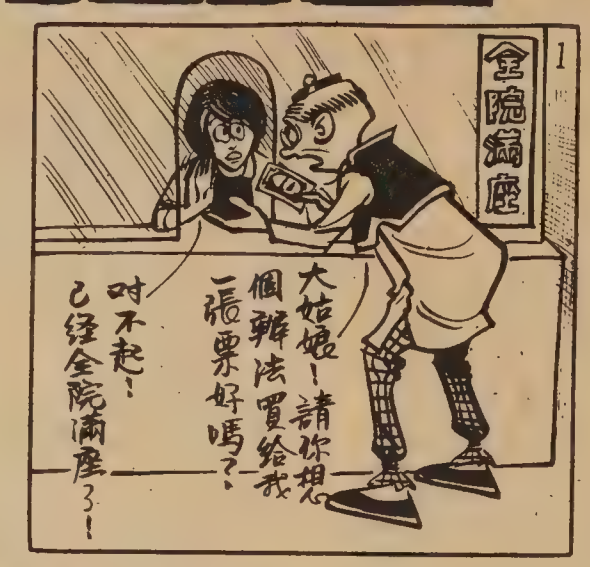
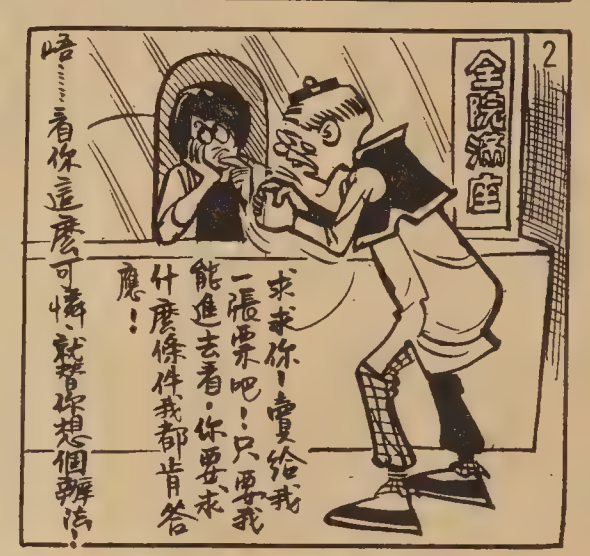
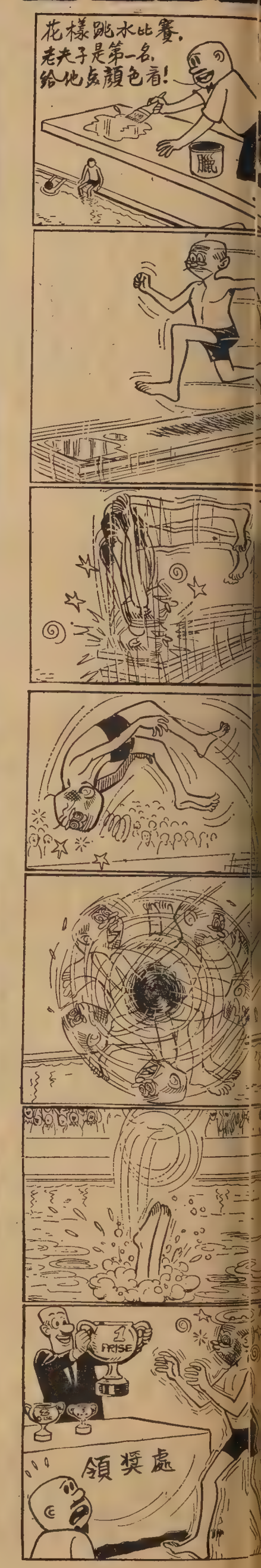
老夫子和老夫子







華埠簡訊

粵劇名伶羅艷卿和蘇少棠經於三月十四日離美返港。

接著來美的伶人有陳寶珠，何非凡等，由於香港粵語片沒落，粵劇衰微，伶星無出路，都想到美國來「掘金」了。

※

三藩市工商計劃促進會與都市發展聯合會，將於五月十九二十兩日，在曉頓大酒店舉行一項商業會議，會中並將舉行少數民族之藝術展覽與出售，華裔藝術家如欲參加，可先與華埠北岸區經輔會聯絡，俾可安排展出事宜。

※

由於房租猛漲，而又無法律限制，小市民怨聲載道，有等住客組織「罷租集團」，拒絕交租，並向人權委員會投訴，請求設法制裁。

※

同性戀會擁有會員數十，近因在職業上受到歧視，請求人權會及市參事修改市憲，俾對此等人有所保障，並消除在僱傭上之歧視。

香港房地產漲價，租項倍增，工業樓宇有的竟加租達百分之三四百倍，尖沙咀凱悅酒店的地下商場，有等舖位租金，也增加了百分之三百，連市政局所有的大會堂餐廳，月租也由一萬七千元增至三萬元，增加了百分之八十。

銀行家李枝榮君返港，擬在半山區租一住宅，有索租每月高至四千元者！

※

美國下議院最近通過一項新法例，可使美國公民能更容易和他們在海外結識的愛人結婚。這項法例，也放寬前來美國任教的訪問教授、和來表演的交響樂隊指揮的各種限制，在新議院，根據新例，美國公民的未婚妻或未婚夫，只需答允在九十日之內結婚，則可以不需具備移民身份而進入美國。假如過期仍未結婚，則這些愛人就會勒令離境。

為了防止欺騙式的婚姻，新法例規定如果援用此例的婚姻在兩年之內破裂，就會被認為是欺騙，則外國的情人就有責任自辯，否則即需離境。

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東遊記之六

民族·民俗·民濁（2）

余卓雄

我們去過幾處名山名刹，一路有人左拉右扯的在推銷土產和海鮮，兩旁有些「肅靜迴避」的牌子，「肅靜」未可厚非，「迴避」却何以表揚愛護？原來中國的宗教觀是神高不可攀，其侍衛森嚴，刀槍林立，到了威嚇的程度，鬼受神使，小孩子怕鬼，哭也無聲，把人本來生的快樂，活潑，和創造力都扼殺了。

耶穌却說：「來親就我」！又說：「凡勞苦負重担的，可以到我這裏來，我就使你們得安息」。是上帝對人的慈祥呼喚，使憂傷的人得着眞平安。

在鄉下看見婦女三兩挑着東西，不勝負荷。我想有多少人負着更沉重的心事，以至失望地死去。可悲的是他們不肯把重担放下。也不知道怎樣放下，如果有人要貢献一個好方法，反而使他們感到不解呢。

香港在變動中是東西合璧的，撇開四人大轎和黃包車不說，我特別停留在一家殯儀館門前觀看，裏面吹吹打打，調子是流行歌曲，衣冠襤褸的樂隊給人一個潰不成軍的印象。白色的制服已經失去了既有的「清白」，那個吹號手耳邊掛着半截香烟頭，休息時在嚼香口膠，有個道士模樣的手提着一盞招魂燈閃縮來去，祭堂上吸烟的人噴出的烟霧使來上香的人咳嗽不停，被罩在三角紗帽中的喪家親屬在乾號，人羣裏各自談話，唸經的索性閉起眼睛來。聽說同一個花圈，可以供奉幾個死人，只要把題欵改換一下，也不失爲經濟之道。

我眞的要叫了出來；「這不是中國文化」！眞正的中華文物，要到台北故宮博物院去看。就是在漢城和東京，我也可以聽到那些中國國語的發音呢。我覺得我們要少一點渲染龍爲天子的神話，多一點宣揚天下一家的道理，對世界大同較有實際的帮助。古來諸子百家對天的探求，早隱有一神的思想，禮義廉恥與天人相和，引爲萬世之光。我們斷然不是害怕厲鬼復仇而對神賄賂，也不爲毀滅宗教思想的暴力所恐嚇，那些以人海戰術爲戰無不勝的法寶的，更離開中國老百姓的心願遠矣。

在三藩市華埠，我十分留心傾聽嗇者對外來遊客的解釋，對一切堂禍，鴉片，賭博的誇張感到憤怒。我們又何必爲了幾塊錢把文盲民俗公開介紹爲中國的特產？

中華民族本爲山靈水秀所鍾，歷代文化蘊藏道德仁愛，在聖賢的訓誨中明顯啟示。現今黃帝子孫無論怎樣流浪四海，大都敦睦親隣。這才是每一個中國人都感到榮耀的。那些害人的民俗陋習，必需革除，直至污濁澄清而後已。

（續完）

寂寞的人

愛成

一個中年人，漸漸感到了寂寞，他愛看天上的月亮，也怕看天上的月亮，他愛看自己的影子也討厭自己的影子，因爲那影太孤單了，而且是他自己的影子。

他去問醫生，醫生說：「你到人多的地方跑跑，多參加一點社交活動。」

在那些公開的社交場合，釵光鬢影。更顯得他自己的孤單，他的寂寞的病症更深了。

他去尋第二個醫生，而且將第一個醫生說的話告訴他。

第二個醫生說：「他是錯了的，你應該更孤獨一點，住到寺廟裏去，隔絕那些市聲，遠離那些煩惱的因素。

照着第二個醫生的話，在一所古廟裏住了一月，廟裏的和尚只是唸佛，泥做的偶像又不知道說話，他實在耐不住這人間的寂寞，仍舊逃回家裏。

第三個醫生瞭解了他的病情。他說：「他們都錯了，你實在需要的是結婚，一結了婚你就不感寂寞了。」

照着第三個醫生的話，他結了婚。

第一年，他們度了蜜月，過得很快樂，果然不寂寞。

第二年，有了孩子，他因此更不寂寞。

第三年，夫妻兩人感情壞了，吵吵鬧鬧，不但不感到寂寞，他而且需要寂寞了。

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（連載小說）

周敬

前文提要 老華僑李福炎把他在港刊登過的一段尋人廣告給我看，勾起了我的一段往事。一九四四年春，我避難僑鄉——台山，「走貨」梧州，向一個青年人打聽一個女人的消息。

後來，我換一換方式，先和那個書生型的青年多找點接近的機會，彼此交換了姓名，然後談些文學藝術上的事兒。他大概覺得我談吐還不俗，話題也漸漸的多了。

他叫徐光。

「唉，」他嘆了一口氣說：「我有個痛苦的靈魂，這是別人所不了解的，我自知性情落落寡合，使許多人對我發生誤會，但知我諒我，余先生，我們雖是新朋友，我希望你會慢慢了解我的。」

話說得漸漸投機，於是我便重提「炎嫂」的事。

「其實我也不大認識，」他苦笑着說：「昨晚喝了酒，大概向你胡皺了，上一次到梧州，曾跟人去看過她，眞是楚楚動人，聽說以前也走過故衣的，爲了生活，才走上這條路，唉，這世界……」

「這個炎嫂有沒有孩子的？」

也有興趣的話，到了梧州，跟你一道去找她吧。」

……

到了梧州，剛是黃昏時候，把行李貨物安頓好，便催着徐光找炎嫂去，我太關心她了，可是心裏却又有一個很傻氣的想法，希望這個炎嫂不會是李太太。

徐光帶我到了一家中等酒店，找着那裏的侍者，查詢炎嫂的所在，可是侍者說：「她沒有來這裏已經大半個月了，我們也不知道她住在那裏。」

徐光把手一攤；「我們眞是福薄緣慳了」。

我的心愈加沉重。

在梧州住了三天，貨物全都脫手了，我正想買點回頭貨物返台山，剛巧在街上碰上了一位舊朋友，他在當地一家報館任職，見了我，好像找到了一件失落了的寶物似的，緊緊的握着我的手說：

「在這裏碰到了你，正是我的運氣，我在報館的工作忙不過來，你能來帮我嗎？」

他的熱情直我教感激，我默默地點點頭，就這樣我便留在梧州重做文化工作了。

我從拋掉故衣袋到握上筆桿，不過是五分鐘內的決定。那位舊朋友的性格是我所熟知的，他兜圈子，三言兩語，便決定下來了。

以後，我再沒有回過台山，對於李太太，我有過一份懷念，但是日子漸多，我爲了工作太忙，腦袋裏對她母子倆的印象也淡忘許多了。

第二年的春天，餘寒未消，戰事忽然吃緊起來，而且台山也部份淪陷了，梧州雖然還相當安定，但也免不了滿城風雨，那時的人心，眞是奇怪得很，他們對戰爭新聞特別敏感，所以報紙的銷路還好。而報社方面，爲了適合讀者的需要，便把大部份的篇幅報導戰訊，社會新聞便裁縮許多了。

可是一個晚上，我們的社長叫人找我去談話，他要我負責去採訪一段「掃蕩流鶯」的新聞。他說這段新聞是頗具社會意義的，第一警方拘捕了七個妓女要把她們剃光頭以示儆戒；第二這七個妓女中每人必有一段動人的故事，在戰事使人心麻木的當兒，這段新聞倒有點刺激的。

於是我便到警局去採訪。

警察局長告訴我，關於剃髮儆戒一事，現有許多「有心人」反對，決定不施行了，不過要簽保，他們又很少能找到保人的，這眞是一個麻煩的問題。

之後，我去訪問這七位可憐的流鶯。當我剛踏進拘留所的時候，第一眼便看見了一個女人雙手緊抓了自己的頭髮，伏在鐵棚上啜泣，我走前去，輕咳一聲，準備問她們的名字和調查身世，可是當那女人把頭抬起來的時候，我不禁吃了一驚，手裏的鋼筆也掉在地下了。

她是李太太！

（未完，待續）

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時事述評

惜分

※日本主辦以奉獻於人類進步與和諧爲主旨之一九七〇年世界博覽會，經於本月十五日上午九時半在大阪正式開幕。參加展出者七十七國，耗費二十餘億美元，展覽期間六個月。預料參觀者五千至八千萬人，內百分之九十以上爲日人，惟外國遊客赴日參觀者，亦將超過一百萬人。各國政府首長屆期先後訪問參觀者多，包括蘇俄蘇維埃主席樸幹尼及加拿大總理杜魯道等。一般相信後來居上，此次博覽會之收獲，將比上次一九六七年在加拿大滿地可之博覽會爲勝。

此爲世界博覽會在遠東舉行之第一次。日人前於一八九〇年首次申請，並定一九一二年舉行，惟以前日皇明治逝世取銷。後復申請，並定於一九四〇年在東京舉行。預售入場券亦達一千二百萬張，不料又以歐洲爆發二次世界大戰停止。此次再接再厲。日人在戰後二十年休養生息，工業經濟復超越西德，成爲世界第三富裕國家。將在博覽會中充分表現其經濟建設成績，而其科學技術與社會文化，優越成就，亦將由此光輝於世，殊值欽敬。

大阪博覽會場面積八百一十五畝，比三年前滿地可博覽會場之面積爲小，而參加展出之單位較多。又以會場設計之初，原以參觀者三千萬人爲度，其後估計增多逾倍，因此預料展覽期間不免擁擠。若干展館前聽候長龍，勢將比滿地可博覽會之情形爲甚。日人爲博覽會日之交通秩序，與參觀遊客之食住，多所設計佈置，相信當能應付裕如。

聞展覽設計以參觀者多爲青年爲對象，著重吸引青年注意，如科學新知識，與搖擺音樂之類。美國館展品有發放太空歸來之太陽神太空機三具。蘇俄館亦展出太空相接之兩太空船。今年適爲蘇俄革命元勳列寧誕生百年紀念，蘇俄館藉此宣揚列寧思想與其革命業績。蘇俄館設施所費達二千三百萬元，比美國館所費多達一倍，較與參加滿地可博覽會尤爲精彩。蘇俄館之建築爲鐮刀形，高起五百卅尺，上有鐮刀與斧之國徽。美國館之建築則一反向天空發展之原則。而爲向地下深掘數層，館頂高於地面六十尺，蓋以透明塑膠，夜間光亮柔和。展品著重太空探討成績，兼及建築繪畫攝影，民俗藝術作品等，並有各種運動陳設。

日本展覽範圍廣博，而以政府館爲最大，包括過去歷史，當前設施與未來計劃，冠冕堂皇，極宣揚之能事。日本各大工業系統亦有數館分別展出其發展成績，燦然可觀。其實整個博覽會之設計佈置，與管理經營，無非日人經濟與科學能力之表現。顯示亞洲未來經濟發表前途無限，非僅日本戰後復興而已也。此次博覽會共有展覽場館一百二十處，各國餐館三百一十間，周圍有一單軌空中交通快車。博覽會內娛樂中心之大會堂座位一萬五千，將有各國著名樂隊戲劇，馬戲、舞蹈、影星等表演，並有宇宙小姐選美競賽。其藝術展館另將展出各國選送古今藝術精品。日本園藝著名於世，博覽會內特闢六十四畝之花園，供人休憩。

大阪爲日本工業與國際貿易中心，博覽會開幕之後該會場一切建設大部份可能保留，成爲大阪吸引世界遊客之中心。與舍路及滿地可兩市之利用博覽會場同樣。大阪商人估計此次博覽會期間，各國遊客花費於日境者不下五億元，未來繼續利用之所得與推廣國際貿易之經濟增收，影響日本社會繁榮至大，正不易預爲估量也。

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知情識趣的男伴遊

（香港訊）男遊客在香港，可以輕易的求到女伴遊，但女遊客在香港亦一樣可以輕易的找到男伴遊。

找一位男伴遊，在事實上還較找女伴遊容易，只要你有需要，打一個電話，那末一如你所開列條件的男伴遊，就會在十五分鐘之內，親到伺候。

不過男伴遊所收的費用較女伴遊爲貴，女伴遊是以每三小時作一次算，每小時卅港元，這是說每一次是九十港元，但男伴遊却每天計算，每天收費是美金五十元。就算客人跟他聊天，亦同一樣的價錢。

五十元美金，照現在市價伸算是三百港元，依照圈子的規矩是五五分賬，那末，這位男伴遊「出差」一次，最低可以收到一百五十元。

一百五十元一天，月計卅天，有數得計，一個月單就正當工作收入多四千五百元，月大還多了一百五十元，變爲四千六百五十元。

在香港，任何祇要肯做的人，都不會爲着生活徬徨，但能夠每月有四千多元收入的。却是少數，一般白領，終日埋頭苦幹，每月薪金收入，亦不過三，五，七百，一千流下，而且，男伴遊除了工作收入之外，還有私人打賞，介紹買物品的店方回佣，確實的收入數字，除了他們自己之外，就無可統計。

一般人會問，女伴遊可能憑着風趣、風情而把客人導到房間裏去，那末，男伴遊是否又具有這種「本領」，這正是天機不可洩漏，你們猜猜！

不過，記者可以告訴你一點貼士，現在的男伴遊，或許說不上是面孔英俊，但他們的口舌，便給和懂得迎合女性的獨有條件，就會經常的獲得女遊客的讚譽，若干女遊客，更把他們作爲「情人」，當她們離港返國之後，還會經常的寫信，送禮，永久的通訊着。

從外國旅遊往港的女客，在道德觀念上，似乎都較我們一向保守的中國人來得開通。她們在寂寞的旅途中，找個異國朋友「談談心」，就認爲是一件絕對平常的事。根據圈子裡的消息透露，在香港担任男伴這種專業的男子，已有四十多名，看上來，數字似乎是多，可是，在實際上來說還是供不應求，據說：一位男伴遊遊就爲着「順得這事情失了那裏意」，使兩位外國富婆險些弄出爭風呷醋的新聞。難怪有些「條件」的，都躍躍欲動，去做男伴遊了！

學戒烟

汪先生一定要戒烟了，他在日記上寫着：「決心戒烟，只許成功，不許失敗。」

第一天戒過，精疲力盡，口水長流。他和太太商量，第二天改爲「科學戒烟」。

科學戒烟的辦法很科學，第一天：由四十枝，減爲三十五枝，第二天三十枝，第三天二十五枝，第四天二十枝，照汪先生的計劃，第八天可以一枝不抽，故名「星期戒烟法」。

汪先生爲人隨便，因此烟灰滿房，烟蒂滿地，這也是合該有事，星星之火可以燎原，一枝未熄烟蒂，燒了半棟房子，查究責任，汪先生難辭其咎，因此，他便捉將官裏去，判了三個月的牢監。

牢監裏不許抽烟，三個月過去，汪先生的香烟不戒自絕。

心甚大，妙計百出，他用糖菓瓜子代替香烟，想要抽烟的時候，嘴上塞滿糖菓，雖然如此，每天仍舊二十枝，無法再減。

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答問

急於出嫁

問。我鄰家有一女子十八歲。剛畢業中學。昨日特來找我。說及要離家與一年已五十之西人結婚。我大驚之下，簡直不知所措。她說她的父母仍未知情。（中略）我知道這婚姻打擊她父母必然很大，但不知怎樣對她說才好。請劉先生指教。

× ×

答。你要帮助她，首先不能大驚小怪。這個社會上光怪陸離，甚麼事都可能出現。報上新聞註冊欄常載有年紀相距式三十年的老夫少妻。雖然這不能說是普遍，但亦不算奇聞矣。

爲甚麼這種不正常的現象會產生呢？你和她都應靜心去思想一下。我這裡也不妨提供一些較爲普遍的原由。

一。對缺乏父愛的孩子來說。年紀較大之男友，有父型上之引吸力，婚後表面上之丈夫，骨子裏可滿足其尋求父愛之慾望。

二。小孩與成年人同行。常有超逾其實齡之感覺，故女孩「不安於位」者。常恨不得自己多長十來歲。但亦有行動派者，等得不耐煩，於是擇個年紀較大之男友結婚去了。

三。崇拜英雄之心理。人皆有之。所不同者。在程度深淺而已。女孩子若遇思想愛好志向是否相當，便會許下終身

魚鳥圖

齡接近之男友甚少。適巧遇着一位年紀較長之男士另眼相看，不難一拍即合。

四。有些女孩子長得不大漂亮，年

五。亦有人持「異者相吸」之理。以解釋老夫少妻之現象。其他如高子高矮女瘦佬愛肥婆等亦同此理。

六。女方利用婚事以擺脫家庭約束的爲數亦不少。在精神方面來說。因爲她的新家庭基於互相利用，而非眞誠愛情。此中日後自見苦處，在日常生活中來說。其夫可能見其年幼，對她不會太信任。因此有形無形約束更大。而且新家庭中萬事都要自己動手。有了孩子後更不用說。結果滿心以爲可以擺脫父母約束的女孩子。衝破那一網，墮入此一網。那有自由和樂趣可言。

七。但最不幸的還是一些世故不深的女子。她們以一純潔天眞的眼睛來看世事，以爲唯一打破世上不平現象及陳腐習俗之法必要犧牲一己，以身作則。她們要打破種族界限，所以要找一個或黑或白的異族伴侶。要破除成見，創立新風格，敢爲人所不敢者，所以要找個年紀相差一兩倍的下嫁。若此伯曾離婚失婚。則更求之不得。他們又爲着表明自己有超人之愛心。也會愛上一個病友。如此病友不幸患上不治之症，或病後殘廢時，則更能顯示她們的偉大。

若把他們之理想條件相加起來。那麼最合意的丈夫豈非是一位年逾半百，其貌不揚，曾經離婚而又病入膏肓的白人或黑人？你說可笑不可笑？

爲什麼我在未查明她們的詳細情形之前，也敢大膽的勸止倆人的婚意呢？就是因爲我知道這類婚姻失敗的多。所以希望你能和她商討一下，可能當前的問題不在婚事上，而在家庭磨擦，厭恨學業，情場失意上，也未可知也。

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東西文摘

美國商人的噱頭

敏學

美國是工商業高度發展國家，機械精良，技術卓越。加以現有設備人力而加倍生產，也是綽有裕如的。最成問題的是產銷不能配合，市場難於擴充。爲了解決推銷問題，於是千方百計，在廣告上大下功夫，藉以吸引顧客，刺激消費。

美國廣告屬於專門學術，多數大學均有專設課程，較大工廠公司也有廣告部門，因此他們的廣告技術，也是爭奇鬥勝，花樣百出。但美國的商人也和其他國家相同，難免有一部份爲求賺錢，不擇手段，甚至利用詐術，愚弄顧客。其中最常見的噱頭，計有下列數端。

一、免費　當你初抵美國，展開報紙雜誌，只看標題，不讀內容，你必然讚歎美國人慷慨豪邁，毀家從商。整篇累牘，大書「免費」(Free)，甚至特別强調「絕對免費」(Absolutely Free)。但當你逐條讀下去時，你就覺得不是那麼回事了。有報紙於大字標題「免費」之下，並繪男女皮鞋各一雙。你千萬別誤會那是人家白送鞋給你穿，因小字內容是請你替他們長期推銷，他們才送你自己所穿的鞋。另一種大字「免費」廣告，是要你花錢冲洗三十二張照片，人家才送你一張放大照。噱頭所在是把「免費」字樣放大而醒目，用以迎合一般人好佔小便宜的習慣。

二、零數　美國商店貨品標價，極少整數，都有零頭，而且零到最大限度。例如人家本來要賣二十元的，決不照實標價，而是一九．九九元或一九．九八元，使顧客在錯覺上，認爲那東西的確便宜，僅值十餘元而已，不妨買下。事實上二十元和一九．九九元之間，僅只一分之差，但在觀感上就似乎不同了。

三、削價　最常見的是假髮廣告。本價賣十一元，但標價高達五十九元，然後自行劃掉，而在其下另標一○．九九元。使顧客誤認五十九元的東西，只花十元有零而又節省幾近五十元之多，實在太合算了。實際上十一元人家已經賺飽了。所謂五十九元者，何所根據，無從查考，而市面上也根本沒有這種價格。只爲廣告者憑空想像的噱頭而已。

四、削碼　削碼和削價不同，那是在貨品上不標價格而只標減半出售(50% off)或六成出售(40% off)等。你如果誤被吸引而實際去購買時，人家眞正的賊價卻是提高了一倍或四成，是你並得不到便宜。中國俗諺有謂「巧買門不過拙賣」，要想商人蝕本半數而賣貨給你，天下決無

五、空白　每見報紙上廣告堆中，忽然出現大片空白，中間只有少數幾個字，而且意義含混，使人疑竇叢生。但確在括弧內小字標明，「請注意明日此處廣告」。次日可能新添了一兩行字，但意義仍不連貫，括弧內仍要你注意明日廣告。一直到三四天之後，整幅廣告才登出了。這是爲了迎合讀者好奇心而標新立異。因美國報紙張數甚多，且大半爲廣告篇幅，通常讀者多不細看，必須出奇制勝，才能引人注意。

六、小部減價　這種花樣多出自大食品

稱的超級市場。這種商店營業鼎盛，每天廣告，競爭最烈。每有兩三種貨品眞正貶價，吸引顧客上門之後，好同時購買其他食品。但你如果不厭煩瑣，多跑幾家，選報紙上所標明眞正廉價者購買，倒的確可以節省開支。

七、空號　商人透過郵差，挨戶分送廣告。廣告上每戶給一號碼，說明在某一期間內，逐日在店內公佈一批不同的號碼。如果你的號碼對中其中之一，就可購買廉價品若干件。而廣告上所訂的廉價品價格極低，例如值十元的毛毯，只付五角就可買到。到時顧客如雲而來，尤其老太太們蜂擁而來，手中拿著廣告，跑來跑去找號碼對。請你不要替老板發愁，認爲如果顧客對中他就要虧本。事實上這種號碼並非抽籤，而是由老板自己排列公佈，所公佈者決不是分送給住戶的。顧客於失望之餘，一氣之下，就把不廉價的貨品，大包小包買去往汽車裏送，而老板財源滾滾矣。

以上所舉，只是小噱頭，對顧客並無傷害。我到美國後還親身體驗過以下幾種小損失。

八、郵票　商人在街頭牆壁上釘著信箱式機器，又標明「郵票」字樣，又在洞口上寫明錢數，例如二角五分或一角之類。我初抵美國，誤認那是郵局的自動出售郵票機。星期日郵局休業，而我卻必需二角五分的郵票寄信，走去把錢投入洞口，按照

漏出一張車票式雙層硬紙片。打開之後，只六分郵票一張，硬紙內層爲一份小表格，腳註是：『請把你的姓名地址塡入表格內，貼上所贈六分郵票，投入信箱，你就有獲得一百元獎金的希望。』讀後眞是啼笑皆非，歎氣撕表，擲地而去。

九、機器損壞　美國街頭多有自動售貨機，出售可口可樂、牛奶、三明治之類，無人管理。這本是爲節省人工而設。但往往機器損壞，經久不修。我到美後在這方面損失的錢鈔不少。很多次照數把硬幣投入洞口而毫無反應，你想發火，卻無對象，也只有自認倒霉，掉頭離去。如果這是商人著意如此，就未免有欠忠厚了。

摘自台北「聯合報」

大阪萬博

日本對此次在大阪舉行的萬國博覽會，正如一九六四年對奧林匹克運動會一樣，舉國上下，全力以赴，決心將它辦好，作爲對世界炫示日本財力與文明進步的最大宣傳。據估計日本政府和民間公私各方耗資於此次萬國博覽會的直接間接經費，將共達二十億美元之鉅，誠屬一筆大數目！

半年中遊客五千萬

此次萬國博覽會以「人類的進步與和諧」爲號召，參加的有七十多個國家，無不勾心鬥角，出奇制勝，用各種不同的特色從建築設計和展覽物品中來表現他們自己的文化、科學、工業，也可以說國力的誇示或國情的介紹。至於各大企業獨力建築的「館」，如「柯達館」、「理光館」等，雖格於博覽會的規定，不能作商品的宣傳，但究其實際，「館」的名稱便是一種商標，也就無異是最大的廣告宣傳！

萬國博覽會籌備委員會事務局預計，在會期六個月中，一共將有五千萬人入場參觀，其中不少人係來自世界各國。雖然一切準備工作，預料在該會開幕前可望如期完成，但是許多困難問題，是無法順利解決的，儘管該會事務局均已想到，並作充分的準備，然而剩下的難題仍是很多。

最使他們頭痛和憂慮的問題，當然是交通運輸的問題，由大阪往萬國博覽會場的公路，雖然不只一條，但預料在會期中，每天那樣多的人前往參觀，車輛擁塞，如何疏導是很大的問題，尤其是在名神高速公路（名古屋到神戶），觀音山隧道，長達一英里，長蛇陣似的各種汽車，在山洞中通行，必然排出濃厚的廢氣，抽風機不易吹散，易使車中乘客頭暈目眩，年老的人和兒童甚或不幸發生窒息，如果在隧道中車輛發生故障交通事故，

會場停車也是大問題，該會事務局躭心會有若干自己駕駛汽車拋棄在公路旁，步行前往參觀，結果使公路更加阻塞不通。

扒手暗娼趁機活躍

大阪市的計程汽車司機已紛紛表示，將來不接乘客搭往萬國展覽會場的生意，因爲預想得到在通往會場的公路，擁塞不堪，牛步式的行車，躭誤生意，大不划算。

事務局預料在會期中每天前往萬國博覽會參觀的有卅萬人，星期例假日或將倍增，這樣多的遊客中，必然會有扒手混水摸魚，日本警察當局已將慣賊三千名的資料遞交大阪及博覽會警察局，要他們屆時注意取締防範，全國公安委員會並預料在會期中必有大批的「業餘」扒手趁機活動，爲數或將三倍於「職業扒手」。

日本雖已禁娼，惟私娼活動仍難徹底取締，大阪警察局正設法將市內的暗娼驅走，要他們在萬國博覽會期中前往他處謀生，這項名單共約有五百人，但預料從東京和其他縣市屆時到大阪去準備撈一票的應召女郎，將會有兩千人。

會期中將有四百五十位各國貴賓應邀先後前來會場參觀，如何保護這些貴賓亦成爲治安當局頭痛的問題，因爲執行此類任務的警察，須有特殊的訓練，大阪警察局已準備了一百名高級警員，專爲保護VIP之用。

萬國博覽會場人口雖不會多，但由於餐館食堂林立，必然召來老鼠聚集，爭食殘羹剩菜，鼠類在會期中繁殖，或許會超過一百萬頭之多。再加前萬國博覽會場，一年前原是丘陵地帶，一片荒地，有不少的池沼魚塘，入夏蚊蠅及蟲類生長，可能會給觀客帶來傳染病，甚至日本腦炎等，又如因日曬病暈厥等等，大會事務局鑒於一九六七年在加拿大蒙特里爾舉行的萬國博覽會期中，竟有二十名觀客死亡，不免存戒懼之心，因此他們也只好作最壞的準備。

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一、列治文區三睡房住宅，在六亞運由近加利街，乘五十五號巴市可達。附近華人衆多，有華人學校。取價三萬九千元，請參觀還價。
二、瑪連拿區濶街十二部大三房柏文，磚門面濶四十尺，有車房銅熱水爐，樓身堅固　交通利便地点高尚。四人業主担負第一期借欵，利息低廉，試交四萬元現欵可以過業。
三、在跑華街新式柏文及舖面樓業，每年入息六萬元，試交五萬元可以過業。
四、近孖結街及十四街二層六房扶列，有車房，交通利便，取價三萬五千元，請參觀還價。
五，乾尼街近天寅街五部柏文，一部三睡房，四部三房柏文，有車房，特別平賣！
六、近華埠拉近街夾企李街六部四房柏文，有車房，樓身堅固，交通利便，請參觀還價。
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邵氏人事大變動

邵氏公司副總經理鄒文懷已向邵逸夫提出辭職，正式離開該公司日期爲四月一日。

鄒文懷的辭職，是由於職權與責任感的問題所致。自從方逸華接任邵氏總務主任之後，邵氏人事大更動，鄒氏爲邵逸夫之左右手，邵氏居功不少，而他現在的月薪爲一萬五千元，方逸華爲二萬元。

鄒文懷於一九五八年入邵氏任宣傳部主任，後再升爲製片部經理、副總經理，過去邵逸夫離港他往，即由鄒氏全權處理業務。

去年邵氏年產影片四十部，賺了港幣二千餘萬元。

鄒氏今後去向，當爲影壇人士所注目，聞港台星馬有一財團準備請他組織一個規模宏大的電影公司，年產影片廿部至廿五部，該公司將於四月一日誕生。

※

鄒文懷離開邵氏後，他留在邵氏的親信都提出辭職了。其中包括宣傳主任許戈林，南國畫報總編輯梁風，彩色沖印版負責人趙耀俊，製片部副經理何冠昌等。

他們與鄒氏共退，但是否共進他傳說中所主持的新製片公司，則未可知。

邵氏人事變動，已成影壇的大新聞，因爲這家雄霸亞洲的影業公司，其動向對影壇是有重大影響的，但邵逸夫向以「雄才偉略，深謀遠慮」著稱，他重用方逸華而放走了許多重要幹部，想早已打好如意算盤了。

※

在邵氏人才退縮當中，「百萬小生」王羽又離開邵氏了。他在台北宣佈稱，他和邵氏的合約經於三月一日滿期，但邵氏却說他的合約還有幾年才滿。

王羽初入邵氏時（一九六四年），月薪僅二百元，另拍一部片津貼二百元，到了他成名以後，才每片致酬一萬五千元。對於合約問題，王羽曾在香港四家報紙刊登啟事說：「本人於一九七零年三月一日起已脫離邵氏公司，今後在外一切行動與該公司無涉。」至於邵氏當局說他的合約還有幾年才滿，可能是王羽還欠邵氏六部片債，還沒有拍完的緣故。

王羽離開邵氏後，可能爲其自已的「長江公司」拍片，也可能以高薪爲其他公司聘用，一個尚未正式成交的「盤底」，台灣製片家楊祖光曾出過每部美金一萬元的高酬，請王羽爲他拍一部片。

三凡市公務員工罷公立衛生，
機構護士在北岸區衛生處前糾察。

Dennis Wong Photo

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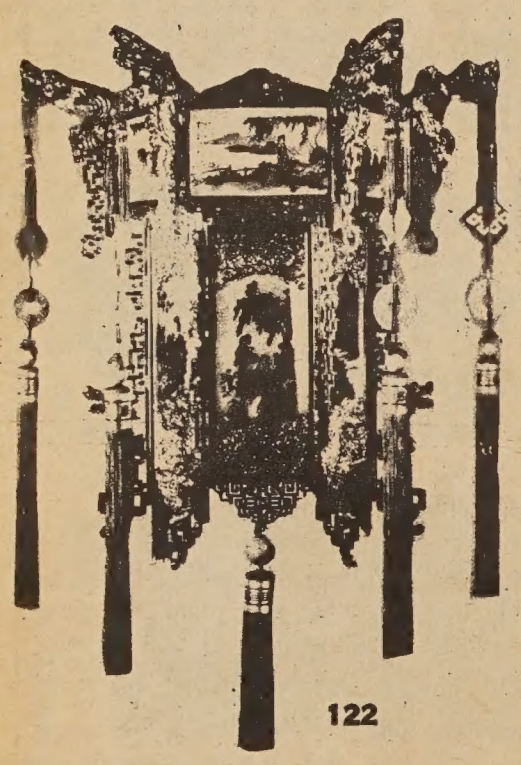

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◆122宮燈，均同上圖款式，只尺寸大小之分別。E是Extra特大，L是大，M是中，S是小。H是高。

◆各燈燈架均用不碎塑膠製成，黑色者如酸枝木狀，永不變色，金色者金碧輝煌。掛吊紅色絲球。燈畫多用磨沙玻璃（貨號有G）繪製，亦有用透明膠片（P）繪製，亦有在尼龍布上繪畫（貨號不加字頭）。畫樣有花鳥、山水、美女、人物等款式。全部裝有電器。

◆凡買較大（L以上）較多之宮燈，本號多託「固亨」巴附運，運費由買者在取貨時另付。

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122—L	18" x16"	Black 黑色	$12.50
G-122-ES	15½" x 15"	Black 黑色	$14.50
G—122—M	13½"x11½"	Gilt 金色	$12.50
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G—122—S	10" x 9"	Black 黑色	$ 6.20
G—122—S	10" x 9"	Gilt 金色	$ 8 50
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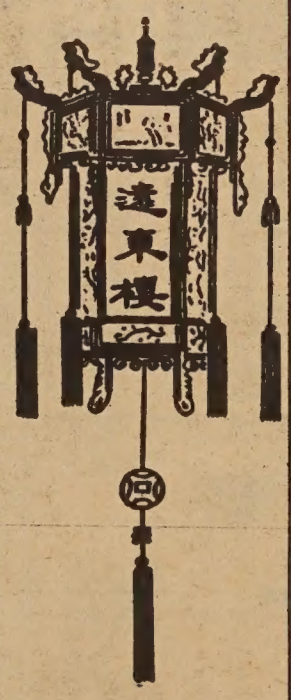
122—XX	3½" x 3"	Black 黑色	$ 0.50

美國三藩市



本樓餐廳華麗堂皇。有冷暖氣調節設備。座位舒適。二樓可容一百一十餘席。樓下酒吧。廂房散座。壽筵喜酌大小筵席。僑胞惠顧。無任歡迎。

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東西報 贈送親友，名貴大方。

金山客批世情

床上談和平

披頭四之一「連儂」，與其日籍妻子在床上舉行記者招待會，大談「和平」問題，事後并發表一幅現場素描，世界各大報刊均予刊載。

金山客曰：周公制禮，人倫之始，床亦戰場也。

人口解決芻議

世界人口爆炸，食糧不足，住房不夠。富庶如美國亦鬧房荒。

金山客曰：解決之道有二：（一）鼓勵戰爭，實行人海戰術。（二）推行床上和平運動，成爲披頭四「連儂」信徒。

和平之塘

大阪萬國博覽會中，將設「和平之塘」，由世界各國著名河川勺取一杯水匯集而成。

金山客曰：俗語有云，「河水不犯井水」，乃和平共存之道，如今河海川潭之水混合，亦復有和平可能否？

甜頭

美國六百青年，到古巴去協助加斯度羅政權下之農業部門，收割甘蔗。

金山客曰：左翼人士，大可以宣傳共產主義「有甜頭

得啖笑 現場錄音

言出無意

廣東佬：呢個細佬仔手揸住搞個手袋係邊個嘅呀？

外江佬：他媽的……

廣東佬：乜你咁冇禮貌喺，開口就鬧人！

外江佬：我不過是告訴你，是他媽的……

廣東佬：重鬧！

進身之階

索油王：蜜絲李，你收到我份禮物未呀？

蜜絲李：收到嘞，但有乜嘢用啦，你知道我地三個女仔住埋一起，俾副麻雀我有鬼用咩。

索油王：既然係咁樣，不如我湊埋一份啦，唔係攞副麻雀確係冇用嘅。

東西報啓事

本報由一九七零年三月一日起，委託甄和湛先生担任本報羅省總代理，今後有關該區發行事宜，請直接與甄君接洽

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中華民國五十九年（一九七〇）三月十八日・第四卷第十二期・每份一毫半

Asian-Americans to protest UBAC-- 'unfair shares'

華人在美生活情況 人口調查將有報告

自從一七九零年以來，美國十年一次的人口調查統計資料，已成爲美國政府民意代表分配和各種施政計劃的藍本，所以這一項調查工作，對國計民生有著重大的影響。

「東西報」早於月前對這項人口調查計劃已有報導，並促請華人注意，千萬勿作等閒視之，因爲人口調查資料所顯示的華人情況，對未來華僑社會及華人前途均有極大影響。

華埠是一個比較特殊的地區，人口稠密，居住單位複雜，在郵寄調查表的時候，會有遺漏，同時華人過去對於「調查」兩字，心理上會有「避之則吉」的想法，可免則免，其實那是多餘的顧慮，因爲「調查」資料絕對保密，任何政府部門不能查核此項資料，而調查人員在接受工作之前，要有短期的訓練，並宣誓保密才能進行工作。所以華人家庭或單身住客，如未於調查期間接到表格者，應與人口調查處連絡，地址三藩市美臣堡第二一三號大廈。同時，爲了利便華埠居民，屆時人口調查處會在華埠區設站展開工作，未收到調查表格者可到該站接洽。

主理三藩市人口調查工作的是索打夫人，並有兩名社區助理主任，一爲黑人布律匿，另一爲華人雷權達。

雷君對記者表示，他這次主理華埠區的人口調查工作，因爲意義重大，希望各僑界和他合作，俾能獲致成功，使華埠居民不會「失落人口」，爲了利便華人易於了解人口調查眞相，爲數達百名的華裔人口調查員都會講中英文的，隨時可向僑界解釋及答覆疑難，該處並印有中文宣傳品，以教育不識英語居民。

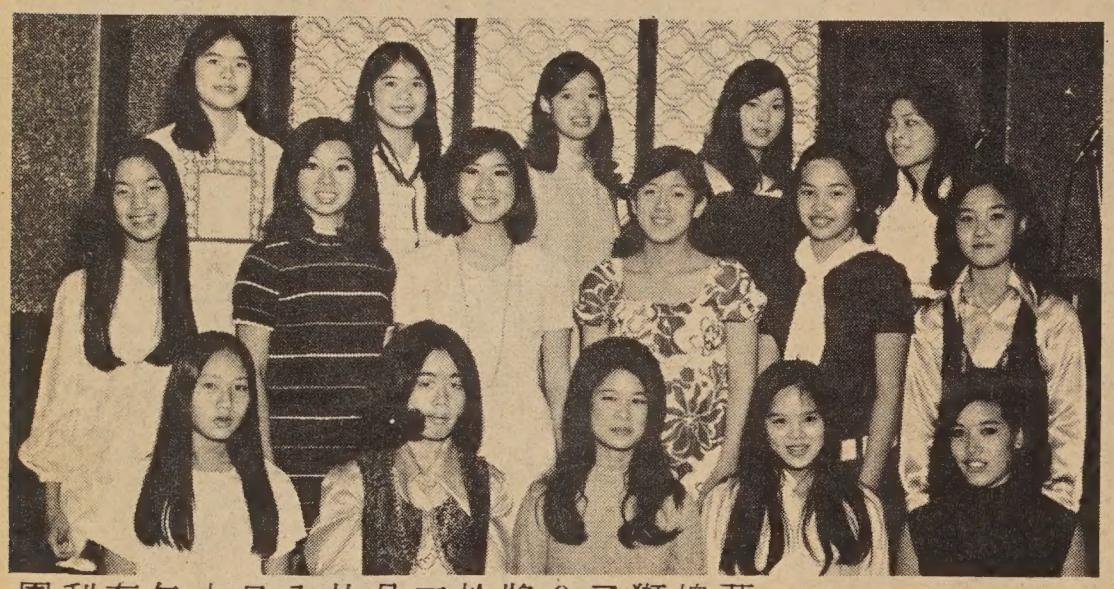
人口調查表格，將於三月廿八日發出，三藩市居民望能於四月一日寄回，其未收到表格的，要立刻通知該處補填，亦望能於四月十日完成工作。

雷權達君強調華埠居民，爲自己利益或爲政府施政方便計，對人口調查工作要予協助，將來除在華埠設一服務站外，並於四月一日在珍柏加學校，四月二日在春谷學校，四月三日在襟馬多學校舉行人口調查座談會，時間下午七時半。同時加里奧中學之華裔學生，也願意協助這項調查工作的進行，華埠區學校教師亦爲學生解釋人口調查之重要及表格內容，使學生回去報告家長。

至五月中旬，爲了使人口調查達到更準確數字，該局將舉辦一項「失落人口運動」，使未填報居民有機會作最後一次之補填。

任何種人凡於本年四月一日居住在美國者，或於該日誕生或死亡者均應填報，而美國人出國旅行或因生意業務暫時離國者亦應填報。

至於人口調查問題，對有等居民似乎是毫無意義，或者對調查數字感到枯燥乏味，但這些問題是美國商業部人口調查局通過許多政府機構的建議，又經國會特設小組委員會審核過才印行表格的，那些問題對某些人毫無意義，但對政府施政的參考却是極具意義的，否則政府不會耗費二億一千萬元來做這次調查工作呢！



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